# [illegible] Honourable Colonel ROGER KIRKE,

## Governour of His Majeſties City and Caſtle

## OF

# CHESTER.

WHereas by Order of their *Excellencies* the *Lords Juſtices*, a *Mint* is now *Erected*, and in a condition to Work in this *Caſtle*: And the Right Honourable the *Lords* of His *Majeſties Treaſury*, for the benefit of this *City* and the *Countries* adjacent, have ſent down a conſiderable quantity of *Bullion*, in *Order* to be *Coyn'd* into the *lawful Coyn* of this *Kingdom*, and have directed it to be put into the *Hands* of *Peter Edwards*, Eſq; *Alderman* of this *City*. Theſe are to give *Notice*, that the ſaid *Peter Edwards* hath *Orders* to *Exchange* all ſuch old Clipt *Sterling Money*, as any perſon will bring in, on the *Allowance* of 5 *s.* and 2 *d. per* Ounce, with 6 *d. per* Ounce by way of *Recompence*, and the *Deficiency* thereof will be *Regiſtred*. He is alſo to pay the like *Allowance* of 5 *s.* and 2 *d. per* Ounce, with 6 *d. Recompence*, for ſuch wrought *Plate* as ſhall be brought in, purſuant to the Late *Act* of *Parliament*; as ſoon as ſuch *Plate* ſhall be *Melted*, *Aſſayed*, and *Reduced* to *Sterling*: Which 5 *s.* and 2 *d.* with the 6 *d. per* Ounce *Recompence*, as well for Clipt *Sterling* Money, as for wrought Plate, is to be immediately paid down.

*Dated in the Caſtle of* Cheſter, *the Twenty Eighth day of* September, 1696.

*Roger Kirke.*

---

Printed in *Cheſter*, 1696.

4

ELENCHVS
Motuum nuperorum
in ANGLIA;
Simul ac
Iuris REGII
ET
PARLAMENTARII
Brevis Enarratio.

A. 2455.

Lutetiæ Pariſiorum,
Pro R. R. An. Dom.
1648.

---

V. V. M.M.
GUILH: WINDHAM, Baronetto,
THOMAE WROTH, Baronetto,
GENTIUM
Antiquarum, Nobilium, Amplarum
PRINCIPIBUS;
BELGII noſtri ORNAMENTIS;
COMITATUS Somerſet, ad Parlamentum,
MILITIBUS;
Reipublicae conſultiſsimis;
PATRIAE PATRIBUS;
IULIUS VITALIS, Belga,
Luci jam denuo reſtitutus,
Salutem, Annos, Felicitatem,
et Bonum in omnibus Eventum,
Vovet, et Precatur.
Ex Juſsu
GUILH: MUSGRAVE.

John Hudſon Scrip:t

---

6

P. RAMI
VEROMANDUI
REGII PROFESSORIS,
DIALECTICÆ
LIBRI DUO:
Recens in uſum Scholarum hâc formâ diſtinctiùs & emendatiùs excuſi.
CUM
Commentariis
GEORGII DOUNAMI
ANNEXIS,

7

LONDINI,
Ex Officina Johannis Redmayne, & veneunt per
Robertum Nicholſon & Henricum Dickinſon Cantabrigiæ Bibliopolas.
MDCLXIX.

---

7

[illegible] faciant aliena pericula cautum.

* * *

ately To[illegible]re with mightie walles vp prope
oftie Ro[illegible] which golden wealth hath raiſed
ckering [illegible]alth which flies in firmeſt hope
ittering [illegible]ew ſo haught and highly praiſde
[illegible] ruine of Beckles towne
[illegible] mightie Ioue doe frowne.

At London,
Imprinted by Robert Robinſon for Nicholas
[illegible] of Norwich, dwelling in S. Andrewes
Church-yarde.

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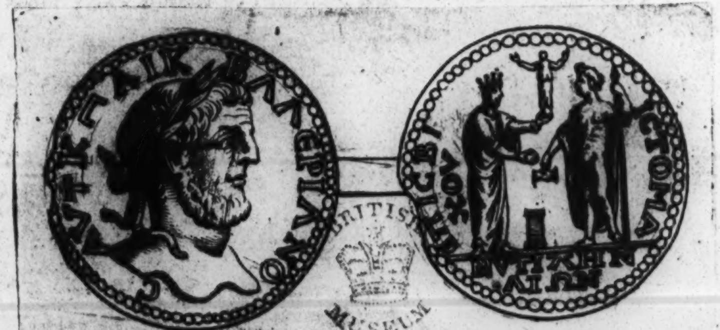
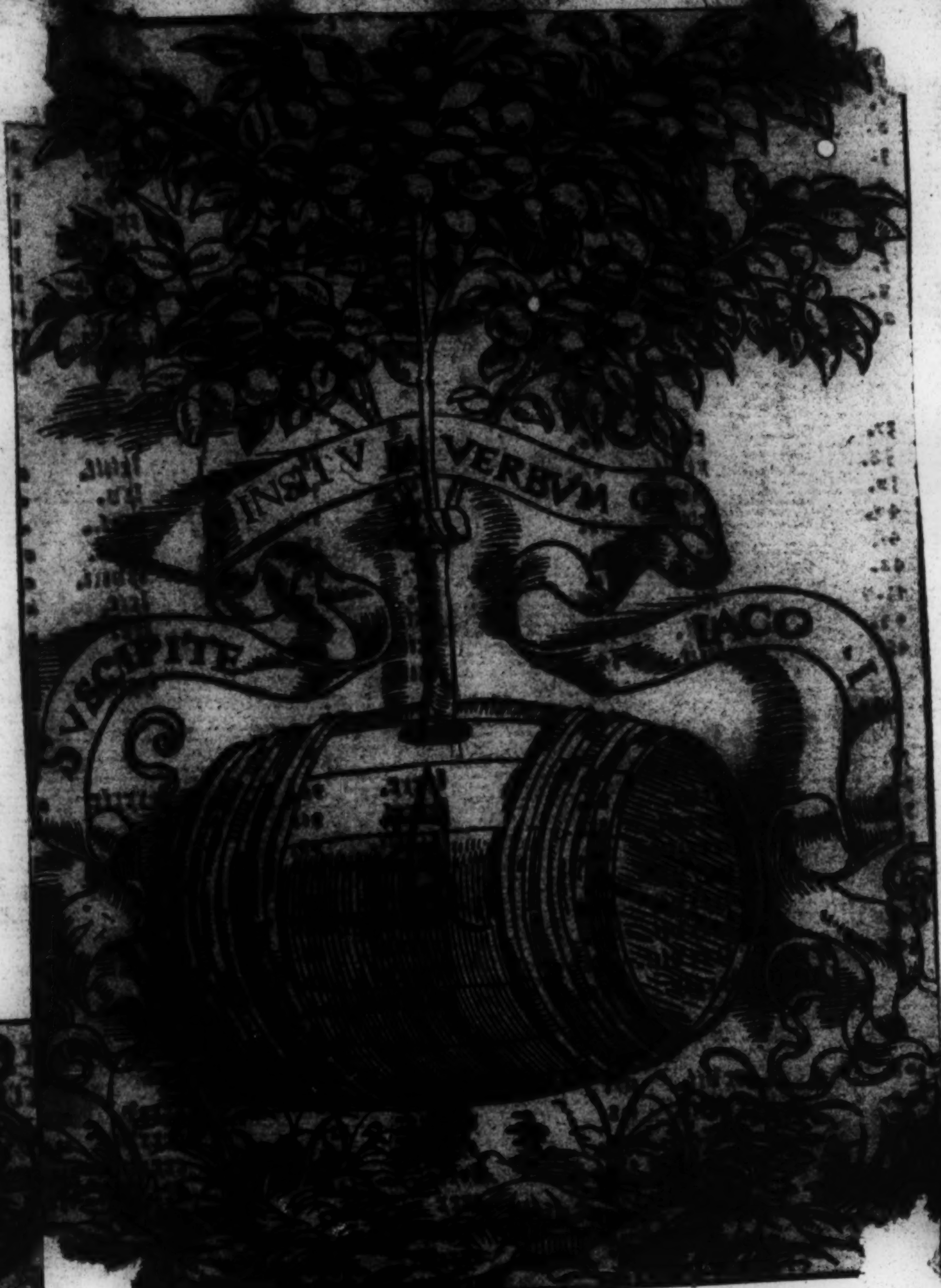
8





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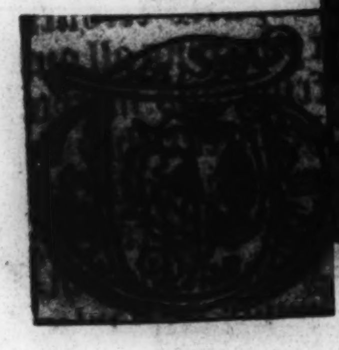

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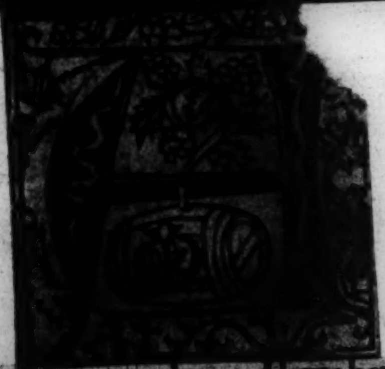
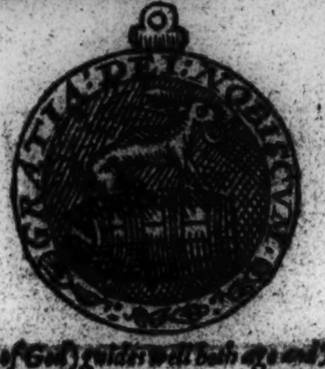


MVSEVM
BRITAN
NICVM

13

But now, that you may know I haue bene [illegible]ler in Emblemes, I will conclude with a deuiſe not ſharpe in conceyte, but of venerable antiquitie, and yet by my maſters owne computation, it is not ſo auncient as Dame *Cloacyna*, by 1800. yeares and more. Now riddle me what name is this.

It is good to ſet a name to the booke: For a booke without name may be called a libell.



*The (grace of God) guides well both age and youth,*
*Flye ſin with feare, as harmleſſe (hare) doth hound,*
*Like precious (ring) embrace more precious truth,*
*A (tunne) full of good wyne, not emptie ſound,*
*In theſe right ſound, My maſters name is found.*

14

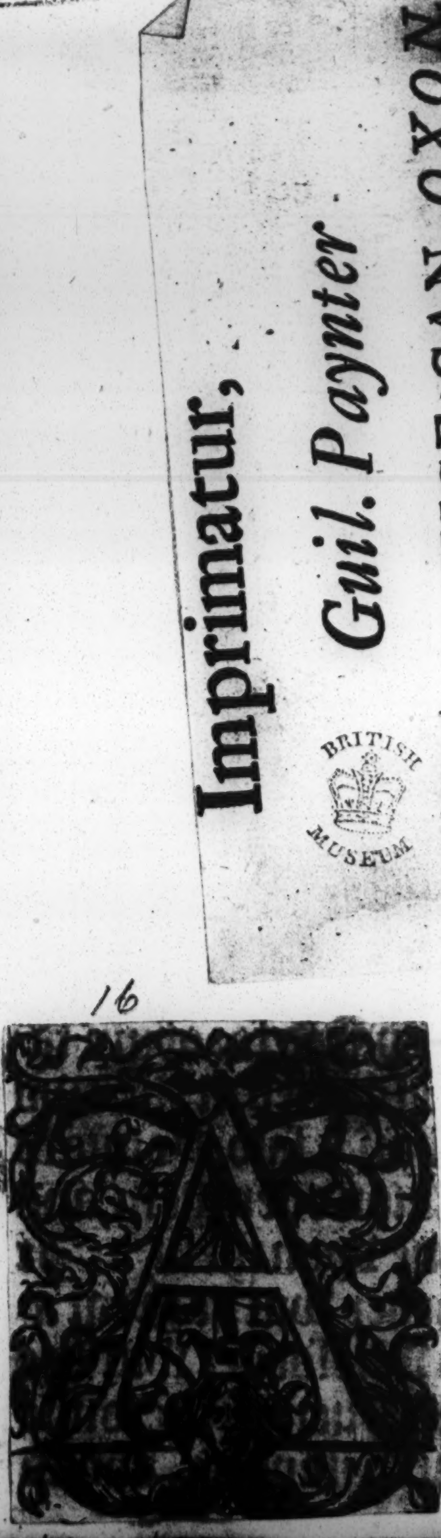
*Vpon the Preſſe.*

TRide would I bin byth' *Country, Bench, & Prince,*
Yet but a month agoe, no longer ſince,
Was I for ſpeaking (as it may be thought)
And not for ſilence to the preſſe thus brought.
Iudge you my friends what conſcience there is in't,
Byth' weights I beare the errors of the *Print.*

15

Imprimatur,
*Guil. Paynter*
VICE-CAN. OXON.
*Julii 9. 1700.*

16



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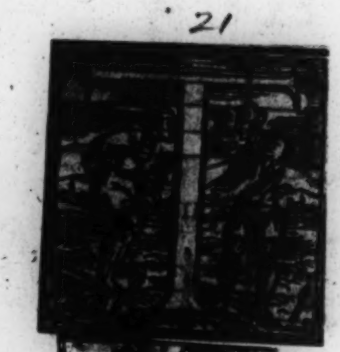

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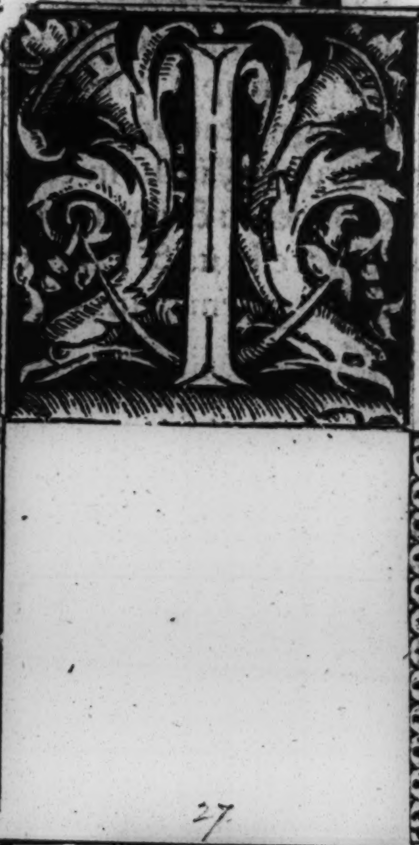

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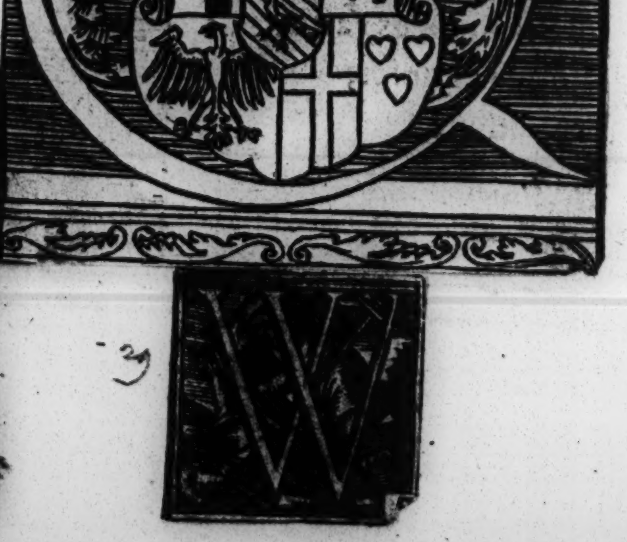

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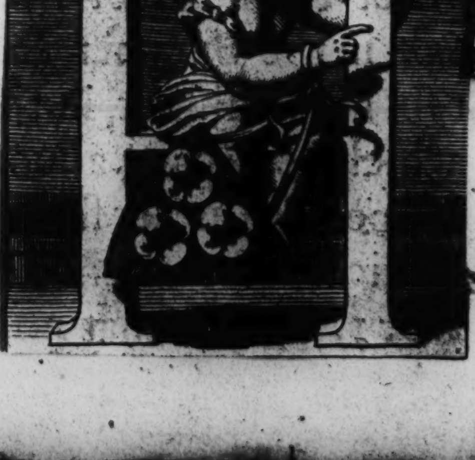

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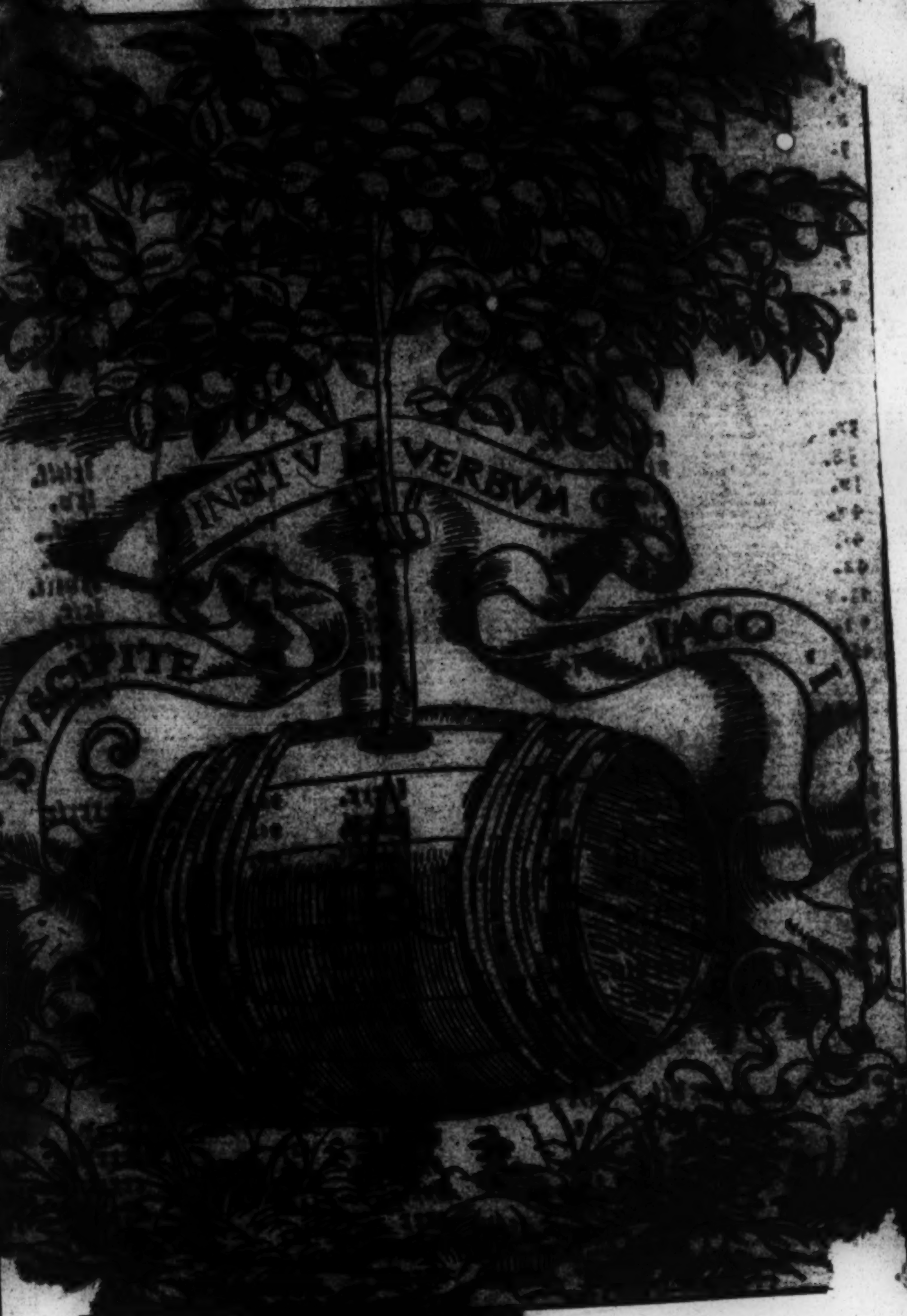

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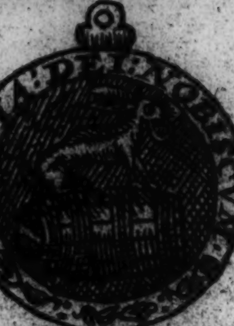

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*In theſe right ſound, My maſters name is found.*

MVSEVM BRITANNICVM

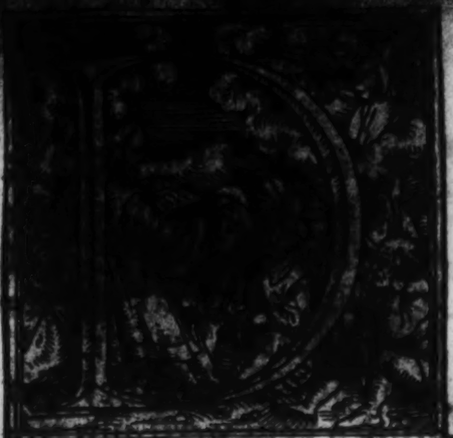
14

*[illegible] they [illegible] not,*
*They ſaw their children lie,*
*[illegible] in arme full louingly.*
*Oft they ſought, but all in vaine,*
*To bring life to them againe.*
*Trickling teares came dropping downe,*
*[illegible] with teares were ouerflowne.*
*[illegible] mixt with crimſon blood,*
*[illegible] ade a deluge where they ſtand.*

15

Imprimatur,
*Guil. Paynter*
VICE-CAN. OXON.
*Julii 9. 1700.*

16



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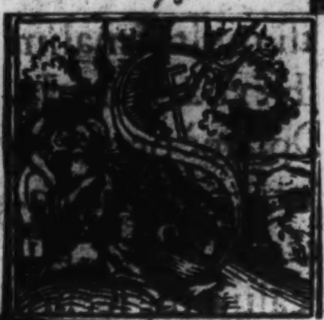

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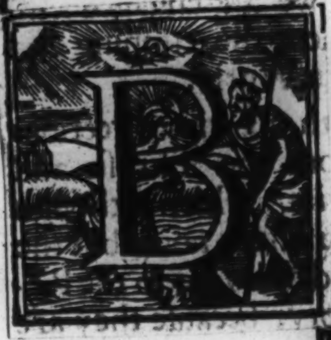

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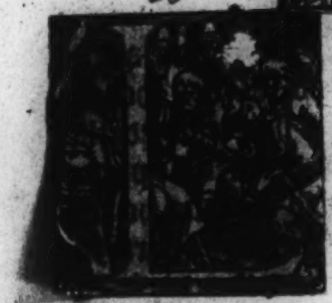

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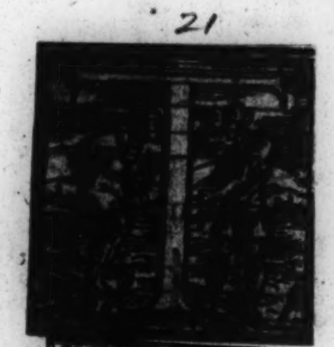

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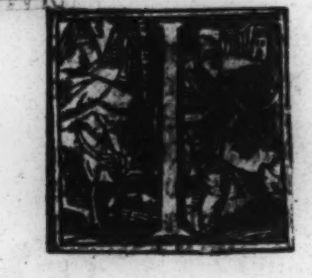

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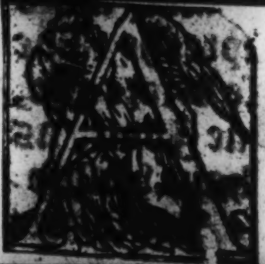

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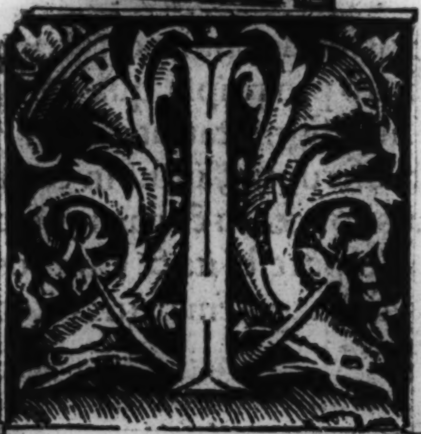

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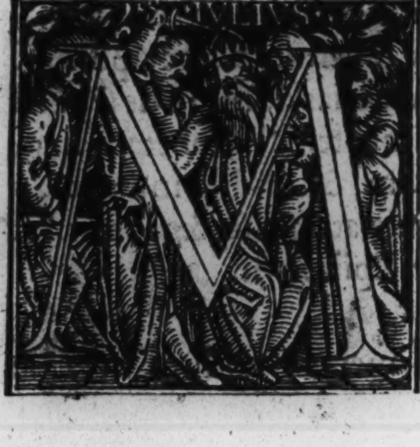

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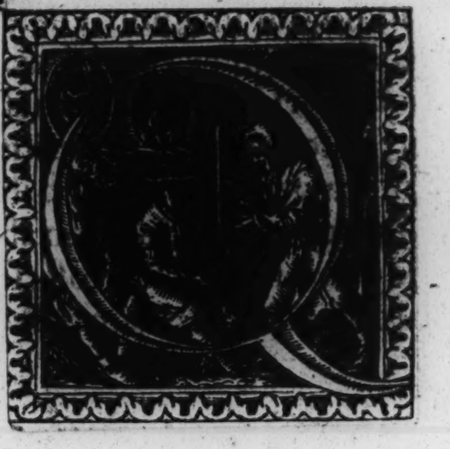

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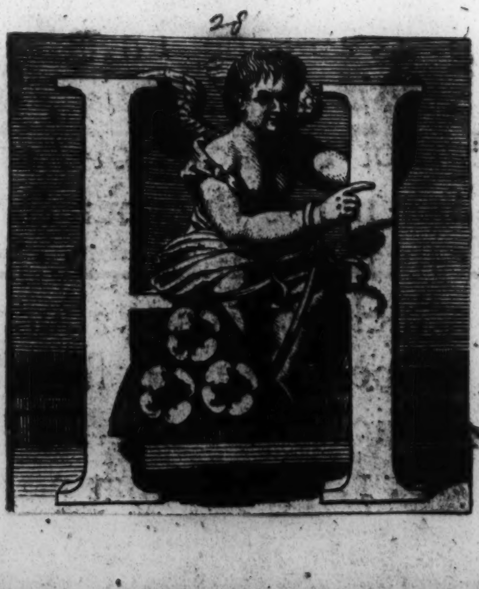

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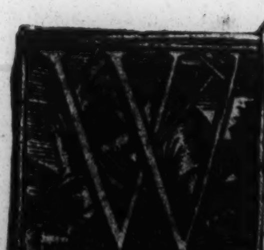
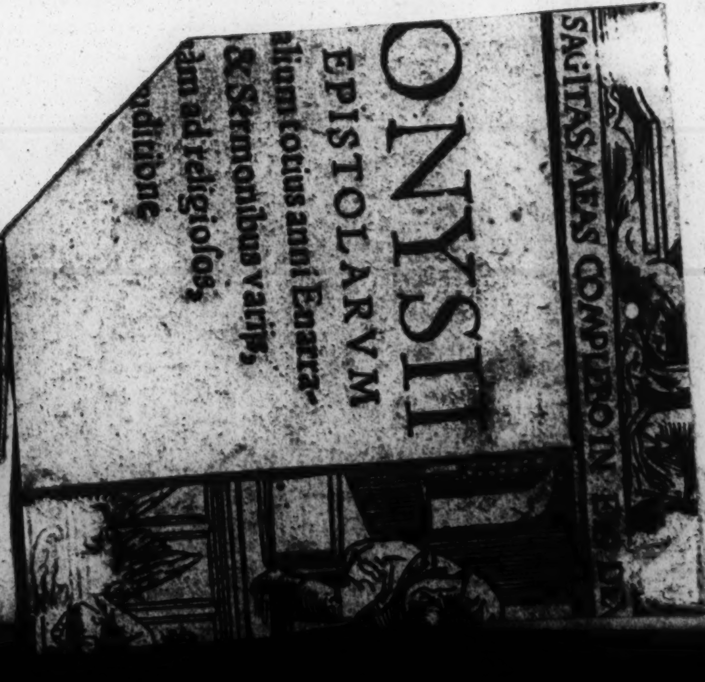




SAGITAS MEAS COMPLEBO IN

ONYSII
EPISTOLARVM
alium totius anni Enarra-
& Sermonibus variis,
dam ad religiosos
nditione

80

# THE
# HUMBLE ADDRESS and RECOGNITION
# OF THE
# Univerſity of Oxford
# PRESENTED TO HIS
# SACRED MAJESTY
# JAMES II
# KING
# OF
# ENGLAND, SCOTLAND, FRANCE, and IRELAND
# *Defender of the Faith*, &c.

According to an Act of Convocation bearing date,
*Feb.* 21. in the year 1685.

31

# THE WORKS OF OUR Ancient, Learned, & Excellent ENGLISH POET, JEFFREY CHAUCER:

As they have lately been Compar'd with the beſt Manuſcripts;
and ſeveral things added, never before in Print.

To which is adjoyn'd,
The STORY of the SIEGE of *THEBES*,
By *John Lidgate*, Monk of *Bury*.

TOGETHER WITH

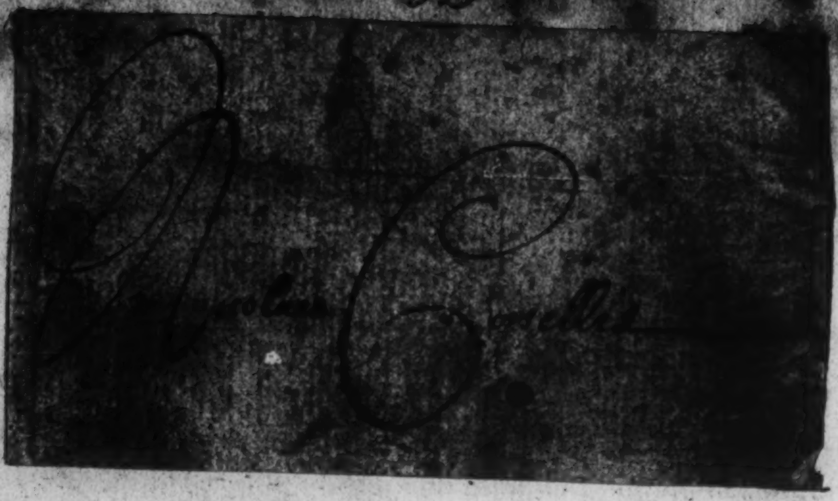
## The Life of Chaucer,

SHEWING
His Countrey, Parentage, Education, Marriage, Children,
Revenues, Service, Reward, Friends, Books, Death.

Alſo a TABLE, wherein the Old and Obſcure Words in *Chaucer* are explained, and ſuch Words (which are many) that either are, by Nature or Derivation, *Arabick*, *Greek*, *Latine*, *Italian*, *French*, *Dutch*, or *Saxon*, mark'd with particular Notes for the better underſtanding their Original.

*LONDON*,
Printed in the Year, MDCLXXXVII.

32

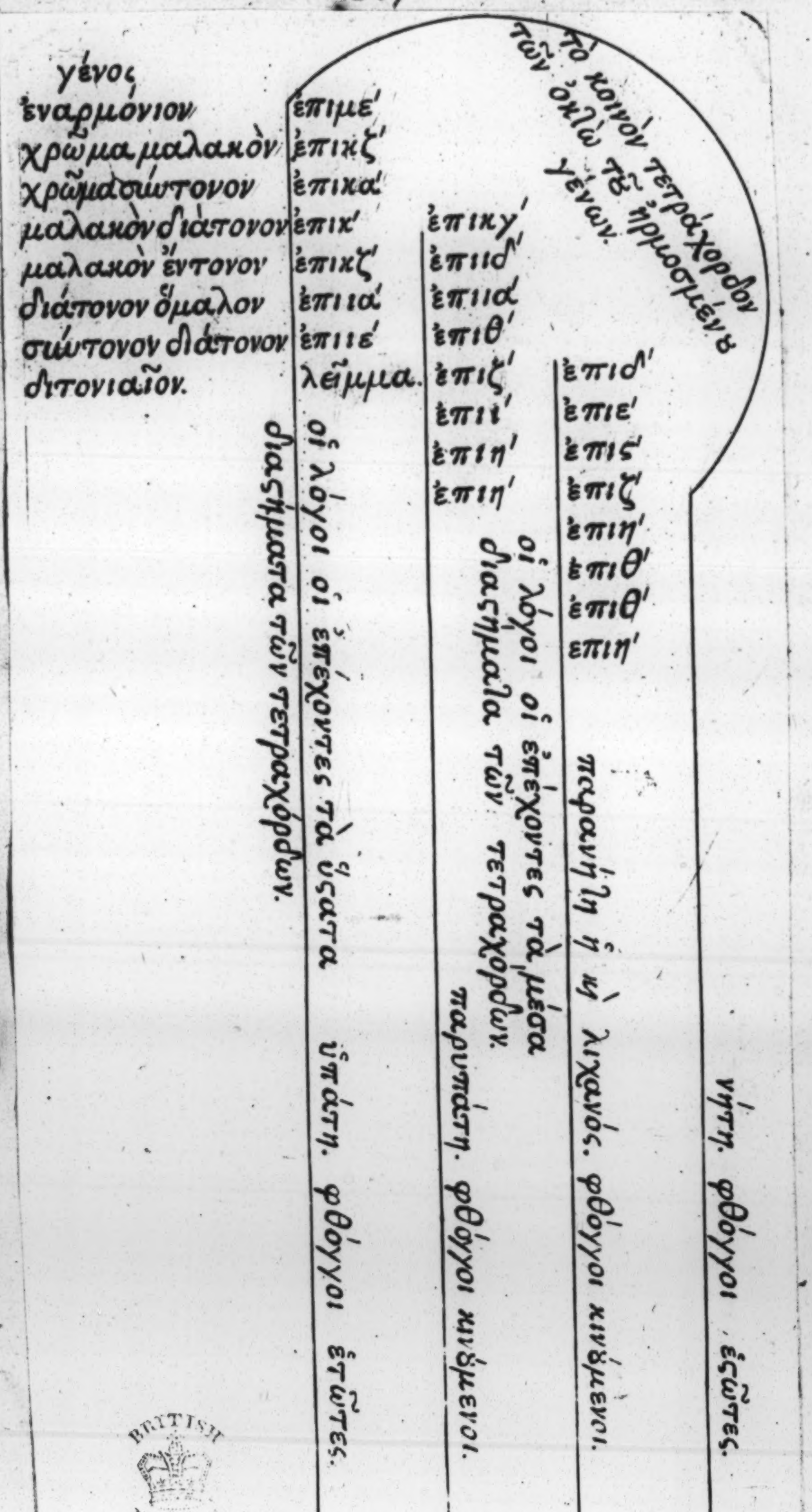


33

A MAP
of the
RTH-POLE
and the
TS ADIOINING.

OXON
THEATER
MDCLXXX

34

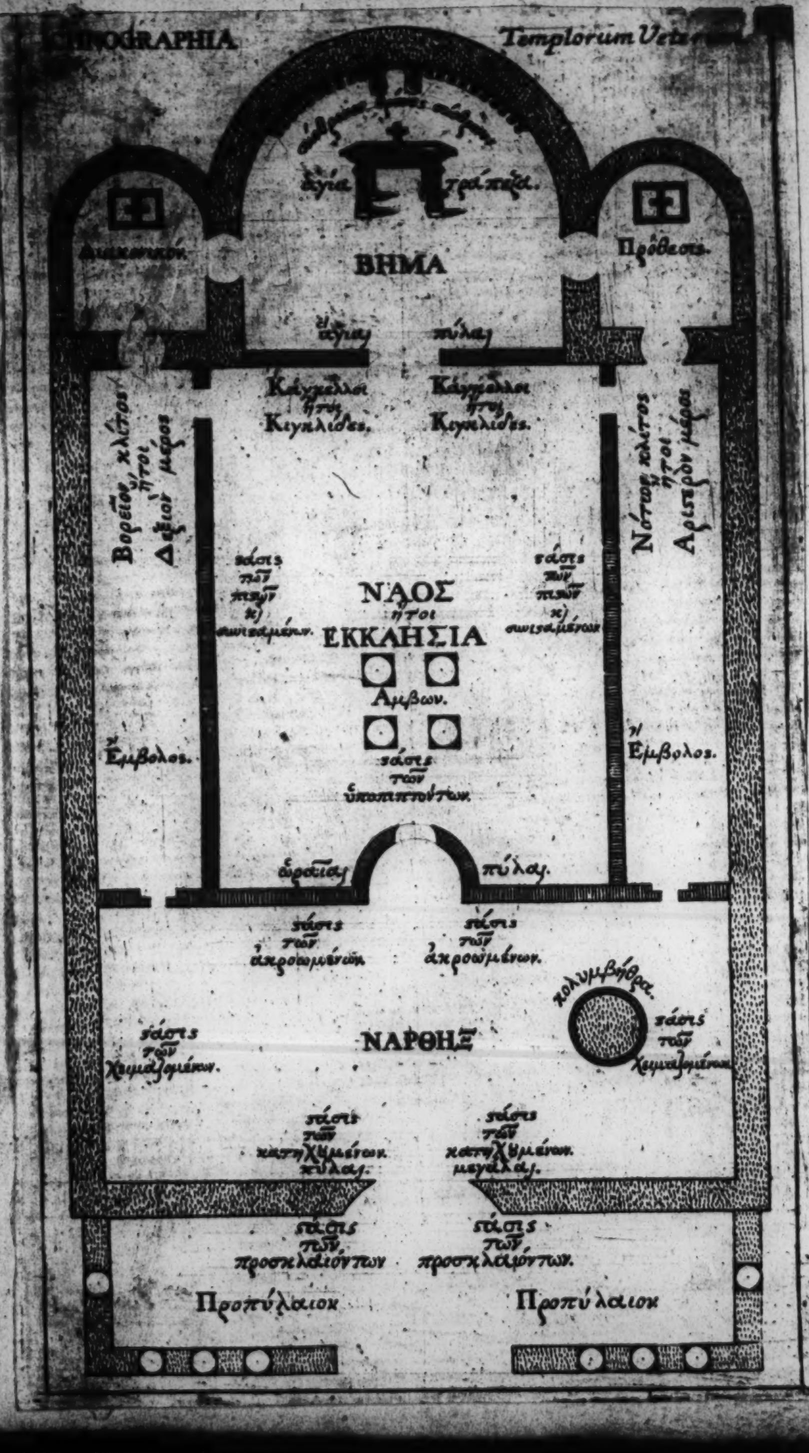


τὸ κοινὸν τετράχορδον
τῶν ὀκτὼ τῶ ἡρμοσμένω
γενῶν.

| γένος | οἱ λόγοι οἱ ἐπέχοντες τὰ ὕσατα διαστήματα τῶν τετραχόρδων. ὑπάτη. φθόγγοι ἑστῶτες. | οἱ λόγοι οἱ ἐπέχοντες τὰ μέσα διαστήματα τῶν τετραχόρδων. παρυπάτη. φθόγγοι κινούμενοι. | παρανήτη ἢ ϗ λιχανός. φθόγγοι κινούμενοι. | νήτη. φθόγγοι ἑστῶτες. |
|---|---|---|---|---|
| ἐναρμόνιον | ἐπιμέ' | ἐπικγ' | ἐπιδ' | |
| χρῶμα μαλακὸν | ἐπικζ' | ἐπιιδ' | ἐπιε' | |
| χρῶμα σύντονον | ἐπικά | ἐπιια | ἐπις' | |
| μαλακὸν διάτονον | ἐπικ' | ἐπιθ' | ἐπιζ | |
| μαλακὸν ἔντονον | ἐπικζ' | ἐπιζ' | ἐπιη' | |
| διάτονον ὅμαλον | ἐπιιά | ἐπιι' | ἐπιθ' | |
| σύντονον διάτονον | ἐπιιέ | ἐπιη' | ἐπιθ' | |
| διτονιαῖον. | λεῖμμα. | ἐπιη' | ἐπιη' | |

35

ICHNOGRAPHIA Templorum Veter


ἁγία τράπεζα.
Διακονικόν.
ΒΗΜΑ
Πρόθεσις.
ἅγιαι πύλαι
Κάγκελλοι ἤτοι Κιγκλίδες.
Κάγκελλοι ἤτοι Κιγκλίδες.
Βορεῖον κλίτος ἤτοι Δεξιὸν μέρος
Νότιον κλίτος ἤτοι Ἀριστερὸν μέρος
στάσις τῶν πιστῶν ϗ συνισταμένων.
στάσις τῶν πιστῶν ϗ συνισταμένων
ΝΑΟΣ ἤτοι ΕΚΚΛΗΣΙΑ
Ἄμβων.
Ἔμβολος.
Ἔμβολος.
στάσις τῶν ὑποπιπτόντων.
ὡραῖαι πύλαι.
στάσις τῶν ἀκροωμένων.
στάσις τῶν ἀκροωμένων.
κολυμβήθρα.
στάσις τῶν χειμαζομένων.
ΝΑΡΘΗΞ
στάσις τῶν χειμαζομένων
στάσις τῶν κατηχουμένων. πύλαι.
στάσις τῶν κατηχουμένων. μεγάλαι.
στάσις τῶν προσκλαιόντων
στάσις τῶν προσκλαιόντων.
Προπύλαιον
Προπύλαιον

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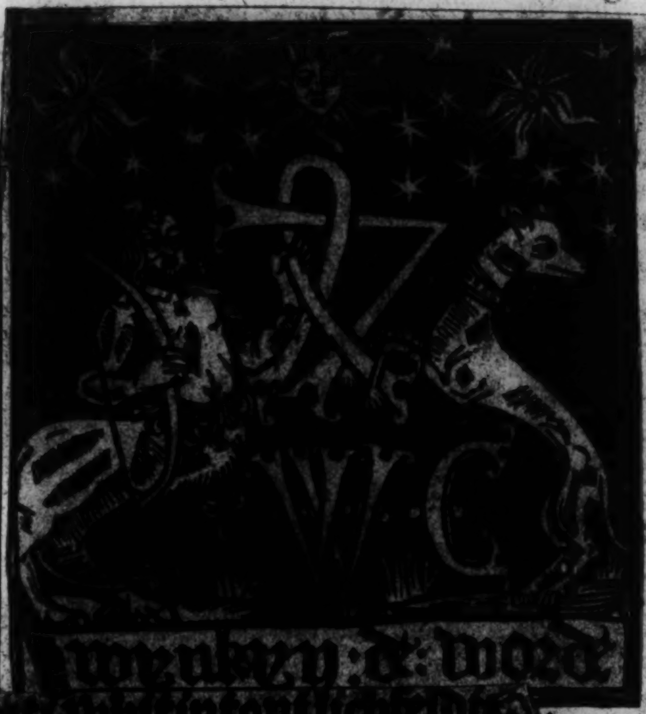
37



38 Roberti Whittintoni lichfeldien[illegible]
tovatis Anglie in florentiſſima Oxoni-
enſi academia laureati Opuſculū de con
cinnitate grāmatices et cōſtructione re
cognitū anno dñi .xix. ſupra ſeſquimilleſi
mum.

ſo Deum cū dt. Alios autē ſēſus
ponit terciā ↄcluſionē que oñdit ter
ciā drām inter tactū & alios ſenſus
Eſt aūt hec drā qꝛ tactus eſt de ne
ceſſitate aīalis. Alij aūt ſēſus ſunt
ꝓpter bene eſſe & hāc drām videns
phūs dt in lrā. q ſicut dcm̄ eſt aīal
hꝫ alios ſēſus a tactu nō ꝓpter eē ſꝫ
ꝓpter bene eē hꝫ eñ viſum vt vide
at in aere & in aqua & in omni dia-
phono ea q̄ ſunt ꝓcul vt p hoc emi-
nēcius apphendat p potenciā viſiuā
ↄueniēs in nociuū. hꝫ eñ guſtū vt
p guſtū diſcernat triſte & delectabi
le in alimento vt ſic diſcernēs ↄcu
piſcat et moueatur. q. d. phūs aīal
hꝫ guſtū ſcdm quē guſtū diſtinguit a

tactu p quem guſtū diſcernit [illegible]
et amaꝝ in aliquo vt ſic diſcernes
magis ↄcupiſcat alimentū. Et q
dictū eſt de guſtu intelligēdū eſt de
odoratu qꝛ p odorē trahitur aīmal a
remotis ptibꝫ ad alimentū. hꝫ eciā
animal auditū vt p ipm auditū ali
quid ſignificetur ſibi. neceſſariū eſt
eñ vt ↄceptiones vni9 aīalis ſigni-
ficētur altri vt vnū aīal iuuetur ex
alio. hꝫ eciā aīal linguā ꝓpter bene
eē p quā linguā ſignificet aliqd al-
tri et hoc mō aīalia multas hñt ope
rationes et virtutes ad bene eſſe de
terminatas

36

Explicit ſentenciosa atqꝫ ſtudio
digna expoſitio venerabilis Alexan
dri ſup terciū librꝫ de anima. Im-
preſſum p me Theodericū rood de
Colonia in alma vniuſitate Oxon.
Anno incarnacōnis dñice. M.cccc.
lxxxi. xi. die menſis Octobris.

39 [illegible] nce of printynge [illegible]
[illegible]
[illegible]
[illegible] the ſame by his wytte [illegible]
[illegible] yeres after printing
was founde, which was the yere of our
Lorde .1459. one Conradus an Almayne
brought it into Rome: & Nicolas Jenſon
[illegible]
[illegible] And nowe it wondereth [illegible]
the whole worlde, as ſayth Poli-
Virgile. William Caxton mercer of
London fyrſt brought it into Englande
aboute the yere of our Lord. 1471 & firſt
practiſed the ſame in the abbey of ſaint
Peter, at Weſtminſter.

40 The .xxxviij. yere. Pag. 637

Wales, to the Duke of Yorkes band and his affinitie, that they could ſuffer no wrong to be done, nor euill worde to be ſpoken of him or his friendes.

Printing.

Alſo this yere one named Johannes Fauſcius, a Germain, firſt found out the noble ſcience of Imprintyng in the Citie of Mentz. But Polidore ſayth, it was firſt inuented by one Johannes Guthenbergius, a knight, who alſo within .xvj. yeres after did inuent the [illegible] the Printers now vſe.

1460
38

After this battayle, the Duke [illegible] the deſtruction of him and his friendes [illegible] intended (as by [illegible] was apparauntly declared) but alſo [illegible]

[illegible] ptem demonstr
[illegible] plus [illegible] vel [illegible]
[illegible] loquitur [illegible]

[illegible] constat ad [illegible] ne [illegible] esse
sine [illegible] ergo [illegible] est adiectiuum

Ad [illegible] hoc nomine [illegible]
[illegible] ponit [illegible] et nomine [illegible] est
[illegible] non [illegible] alio non [illegible]
[illegible] vbi verbo [illegible] hoc nomine [illegible] est [illegible]
[illegible] in [illegible]

Vale amice [illegible]
dotire [illegible]

Artes post [illegible] dicuntur [illegible]
[illegible] in [illegible] in [illegible] tendit ad artes

[illegible] dicuntur sol [illegible] luna
In [illegible] res possibile est [illegible]
Est [illegible]

[illegible] est pars [illegible] est [illegible]
[illegible] est nomine sic [illegible]

40

Wales, to the Duke of Yorkes band and his affinitie, that they would suffer no wrong to be done, nor euill wordes to be spoken of him or his friendes.

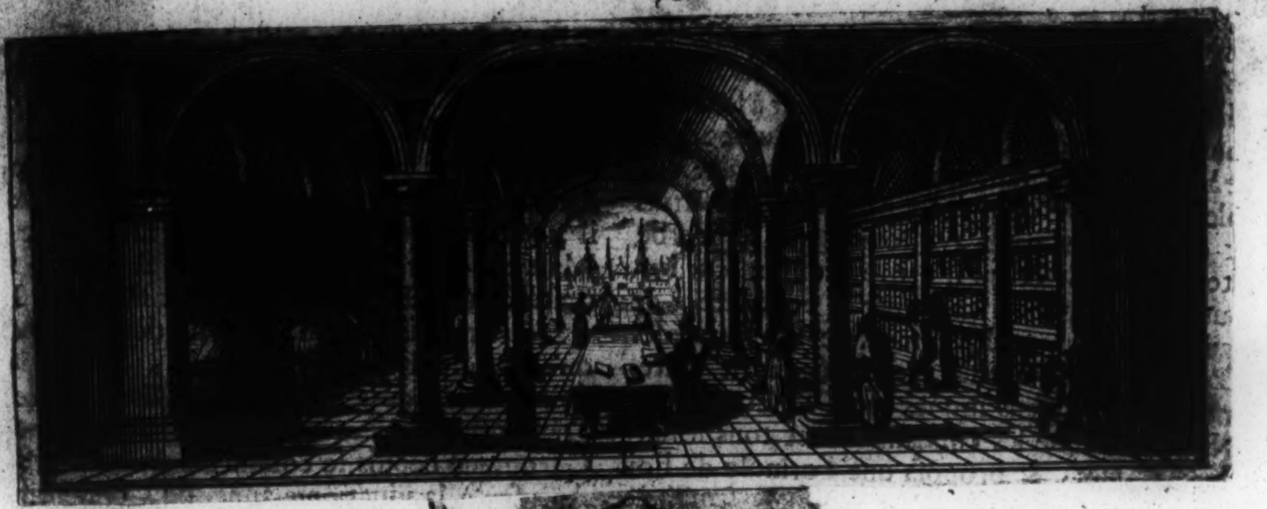
In this yere one named [illegible] Faustus a Germain, first found out the noble science of Imprinting in the Citie of Ments. But [illegible] sayth, it was first inuented by one [illegible] a knight, who also with the helpe of [illegible]

After this [illegible] the Duke [illegible] destruction of him and his friendes [illegible] but also [illegible]

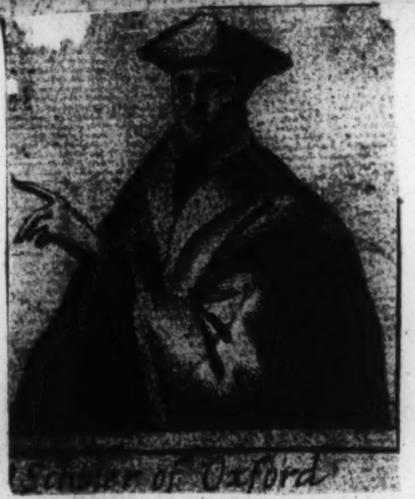
Printing.

1 4 5 [illegible]

43



44



Scholar of Oxford

45

# Advertiſement.

THe Reader is deſired to take notice, that the Univerſity of *Cambridge* has ſo great eſteem of this *Hiſtory of Sir Will. Dugdales* that they thought it worthy preſenting Her *Majeſty*; the which they did on *Sept.* 27th 1681, it being the day they entertained the *King* and *Queens Majeſty* &c. to their great ſatisfaction, and alſo Honour of the ſaid *Univerſity*.

The ſaid Sir *Will. Dugdale* has a Book now in the Preſs at the *Theater* in *Oxford*, and will be publiſhed this Term, intituled, The *Antient uſage in bearing ſuch Enſigns of Honour as are called Arms*, with a Catalogue of all the preſent *Nobility*, *Biſhops*, and *Baronets* of *England*, according to precedency: to which will be added a perfect Catalogue of all the *Nobility* and *Biſhops* of *Scotland* and *Ireland*, according to precedency, in *Octavo*.

The Reader is likewiſe to take notice, that the 1*ſt* and 2*d* Volums of the *Engliſh Atlas* are finiſhed (which contain the Deſcription of the *North-Pole*, *Muſcovy*, *Poland*, *Sweden*, and *Denmark*, and half the Empire of *Germany*) and that *Moſes Pitt* (Bookſeller at the Angel in *St. Pauls Church-Yard London*) the publiſher of it doth humbly deſire that all who are or will be ſubſcribers do ſend him the ſaid *Moſes Pitt* their ſubſcription mony, which is 40 s. a Volume in quires (only one payment always before hand). Its deſired alſo, that all Gentlemen that ſubſcribe for the future, would be pleaſed to be exact in writing their Names, Quality, and Countrey, &c. ſo as that they may be printed in the Atlas to their Content.

The 3d and 4th Volums which contain the other half of *Germany* and the 17 *Provinces* of the *Low-Countries* are now in the preſs, and will be finiſhed with all expedition.

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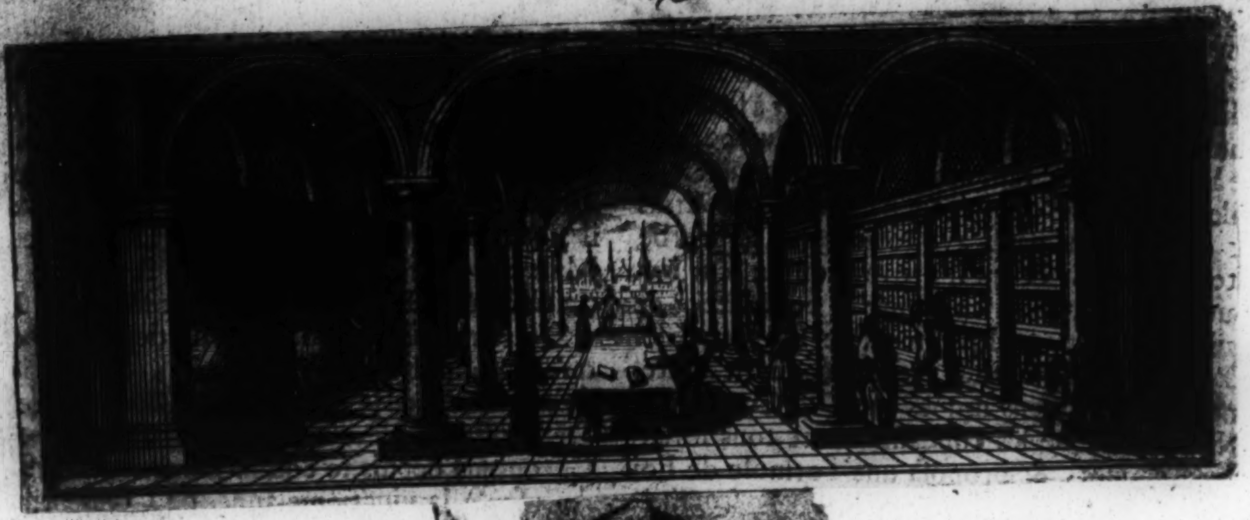
43



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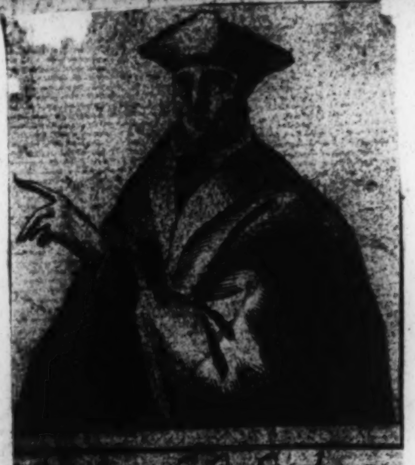

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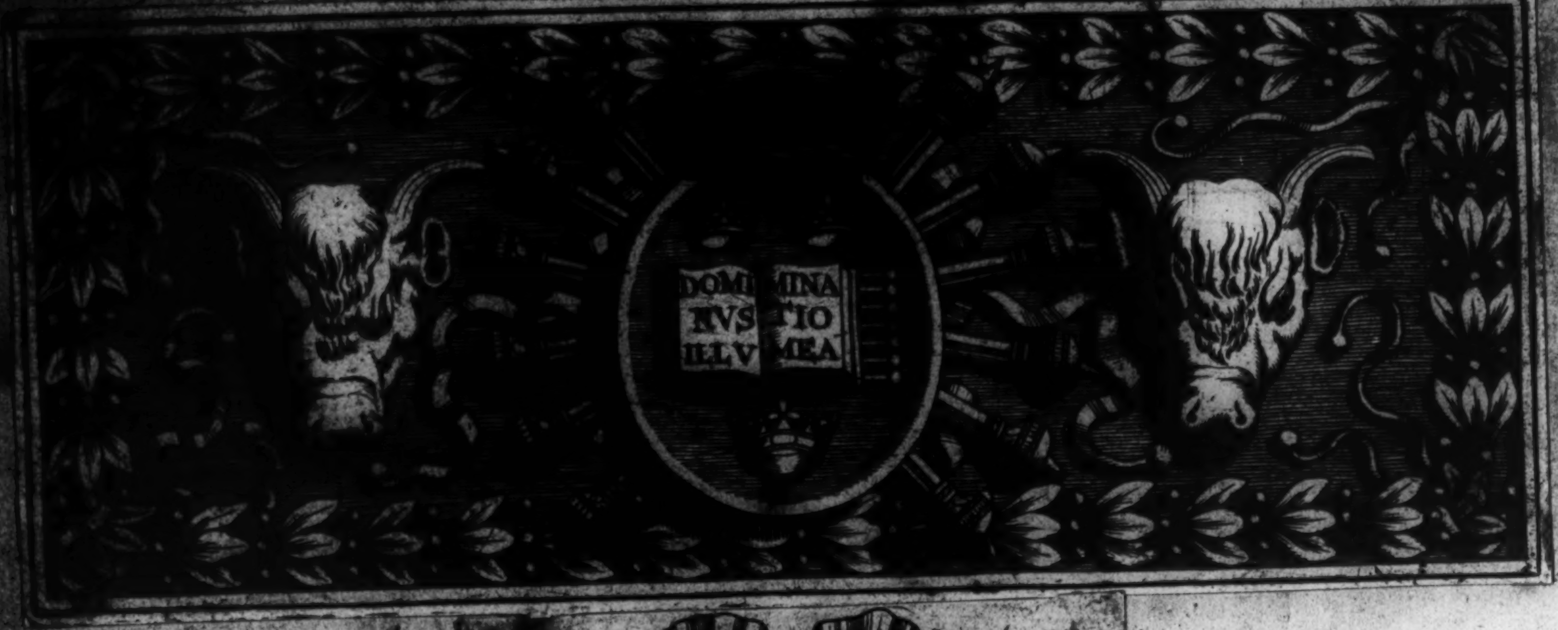
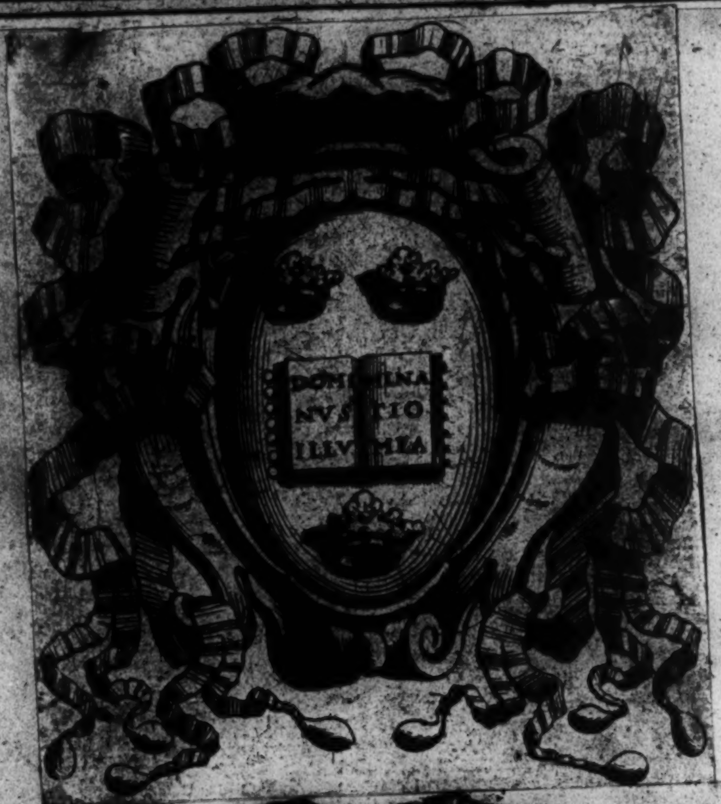
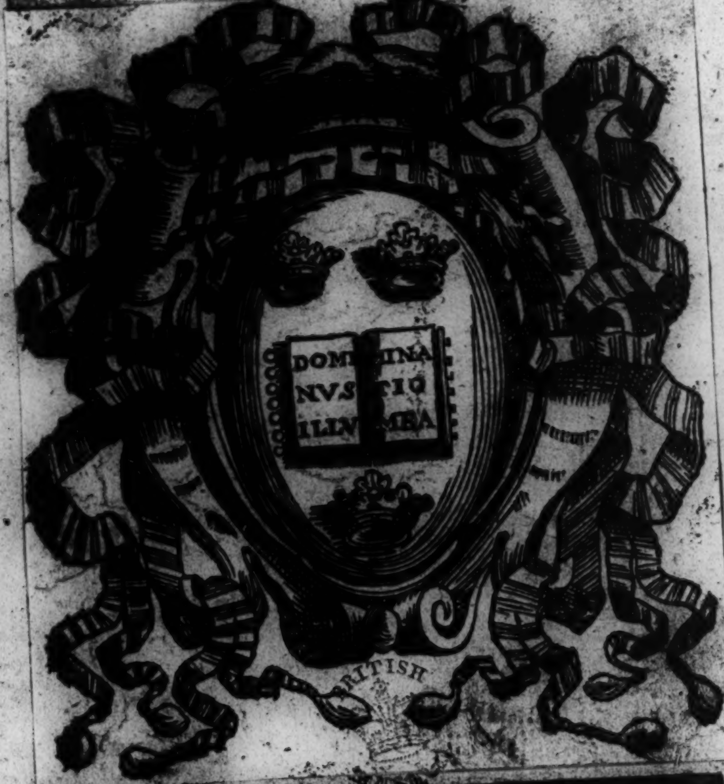
46


DOMINUS ILLUMINATIO MEA

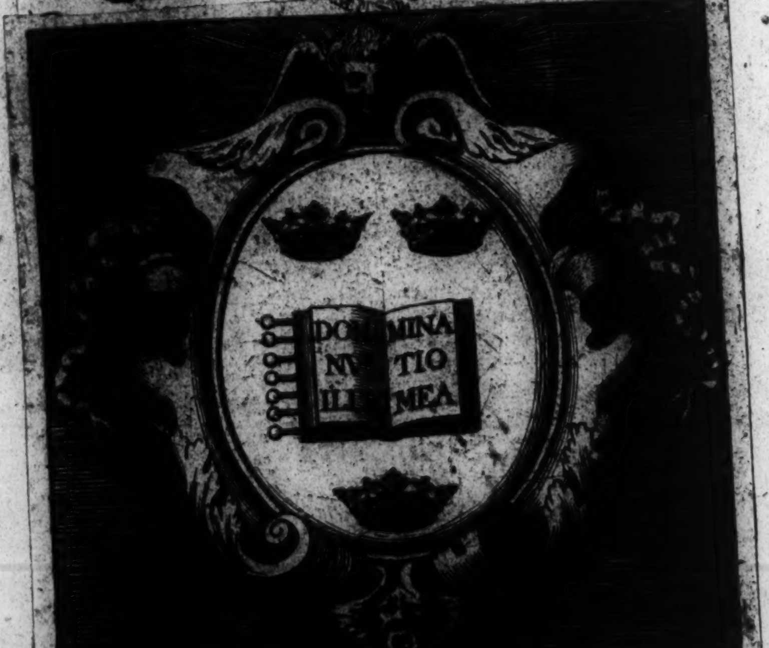
47


DOMINUS ILLUMINATIO MEA

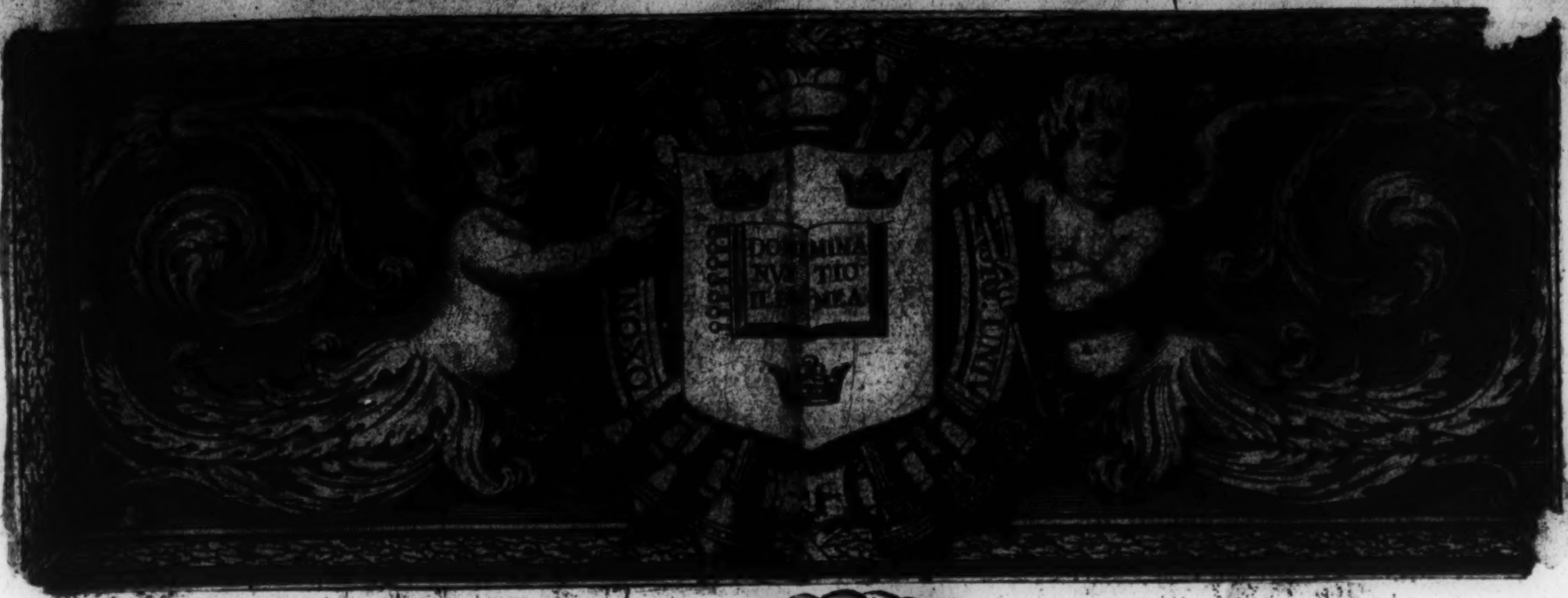
48


DOMINUS ILLUMINATIO MEA

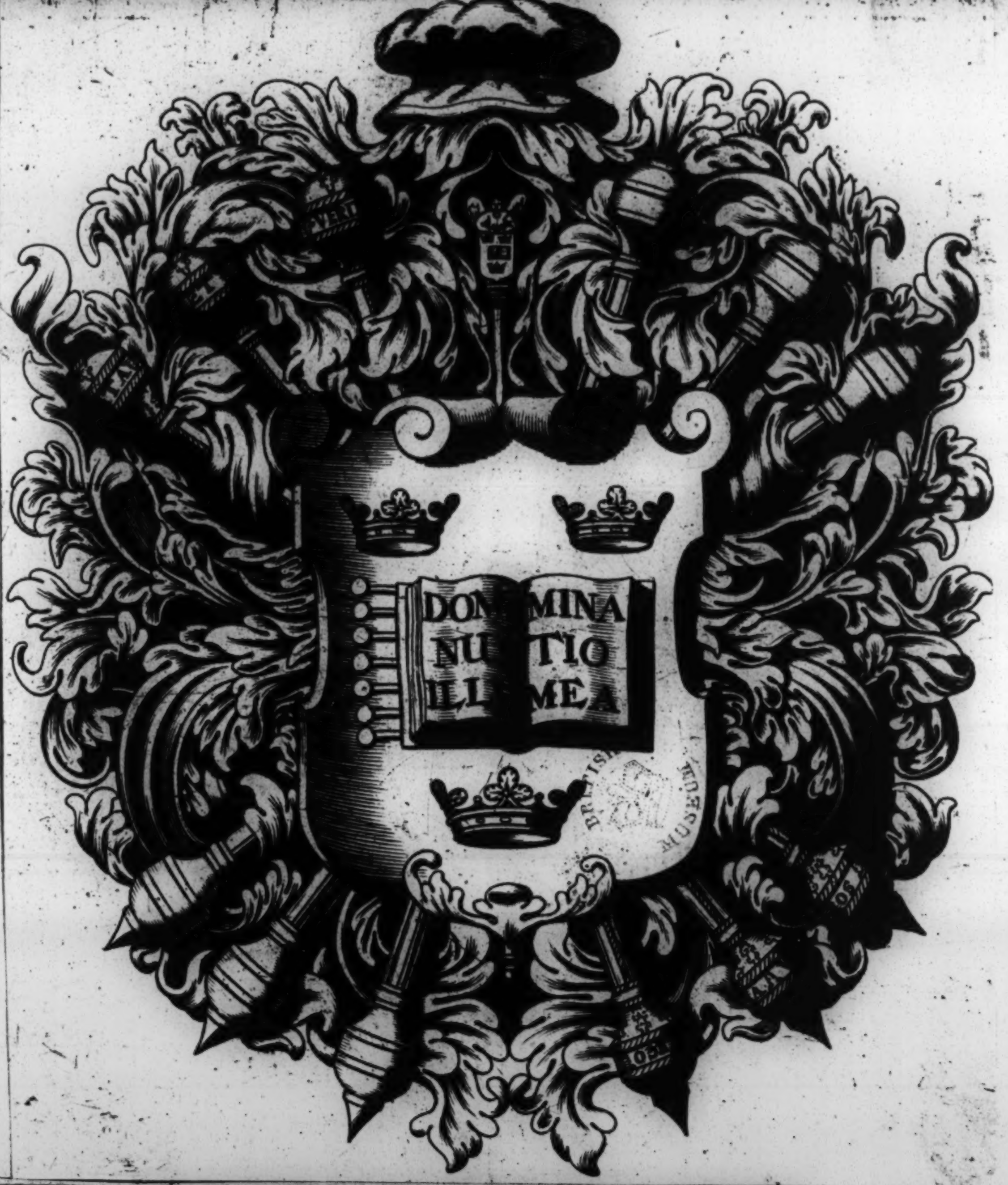
49


DOMINUS ILLUMINATIO MEA

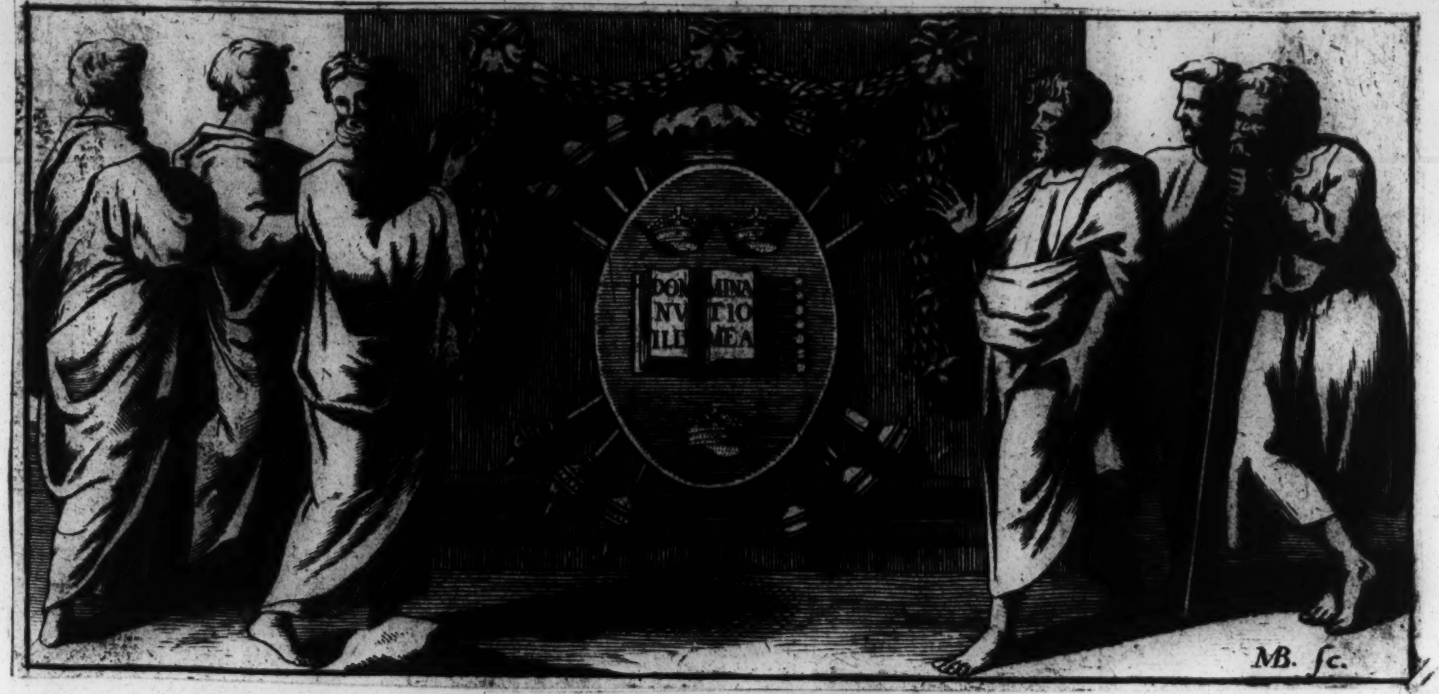
50


DOM MINA
NUS TIO
ILL MEA

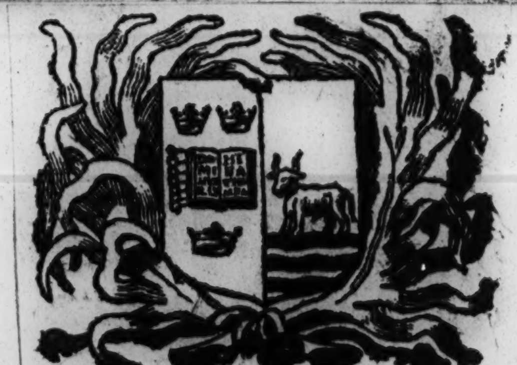
51


DOM MINA
NU TIO
ILL MEA

52


DOM MINA
NU TIO
ILL MEA
MB. ſc.

53



GRÆCI QUORUM EXEMPLARIA TRALATIONIS

HAC EDITIONE ZINIANA

# SHORT VIEW OF THE Late Troubles IN ENGLAND;

Briefly ſetting forth,

Their Riſe, Growth, and Tragical Concluſion. As alſo, ſome Parallel thereof with the Barons-Wars in the time of King Henry III. But chiefly with that in *France*, called the Holy League, in the Reign of Henry III. and Henry [illegible] late Kings of that Realm.

---

*By Sir* William Dugdale *Kt. Garter King of Arms*

---

To which is added,

*A Perfect Narrative of the Treaty at* Uxbridge *in* an. 1644.

By the ſame Author.

MUSEUM

OXFORD,

Printed at the *THEATER* for *MOSES PITT* at the *Angel* in St. *Paul's* Church-Yard, *London.* MDCLXXXI.

55

# CHRONICON Saxonicum

SEU

ANNALES RERUM

IN

*ANGLIA PRÆCIPUE GESTARUM*,

A Christo nato ad Annum uſque MCLIV. deducti,

ac jam demum Latinitate donati.

CUM

INDICE RERUM CHRONOLOGICO.

ACCEDUNT

**REGULÆ**

AD INVESTIGANDAS NOMINUM LOCORUM

*ORIGINES*.

ET

NOMINUM LOCORUM AC VIRORUM

IN CHRONICO MEMORATORUM

*EXPLICATIO*.

---

Operâ & Studio *EDMUNDI GIBSON*, A.B.

è Collegio *Reginæ*.

---

*OXONII*,

E THEATRO SHELDONIANO *A.D.* MDCXCII.

C

E

Their

As a

in

in

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By

A

O X F O R D.

Printed at the THEATER for MOSES PITT at the
*Angel* in St. *Paul's* Church-Yard, *London*, MDCLXXXI.

ELIGION
OF
Mar. Luther
NEITHER
CATHOLICK
NOR
PROTESTANT
[illegible]

Church-Government
Part V.
A RELATION
OF THE
English Reform

AND
lawfulness thereof examin
HERESY declared in the Four

OXFORD

Morgan
[illegible]

Imprimatur
PETR: MEWS
Vice-Can.

# TATIANI
# ORATIO
# AD
# GRÆCOS.
# HERMIÆ
# IRRISIO
## *Gentilium Philoſophorum.*

Ex vetuſtis Exemplaribus recenſuit,
Adnotationibuſque integris *Conradi Geſneri*, *Frontonis Ducæi*, *Chriſtiani Kortholti*, *Thomæ Galei*, ſelectiſque *Henrici Stephani*, *Meurſii*, *Bocharti*, *Cotelerii*, utriuſque *Voſſii*, aliorum, ſuas qualeſcunque adjecit

---

WILHELMUS WORTH, A. M.

---

*OXONIÆ*,
E THEATRO SHELDONIANO,
Anno Domini MDCCC.

---

57

[illegible]

IN

[illegible]

A

CORBETTO OWEN

[illegible]

[illegible]

# OF

# Mar. Luther

NEITHER

CATHOLICK

NOR

PROTESTANT

*Prov'd from his own Works.*

*With some* REFLECTIONS

SWER to the Vindication of *Mr. Luther's*

*...* Printed at the *Theater* in Oxon. His *Vindicat*

being another Argument of the *Schism* of the

*England.*

OXON,

by *Henry Cruttenden*, One of His Majesty's

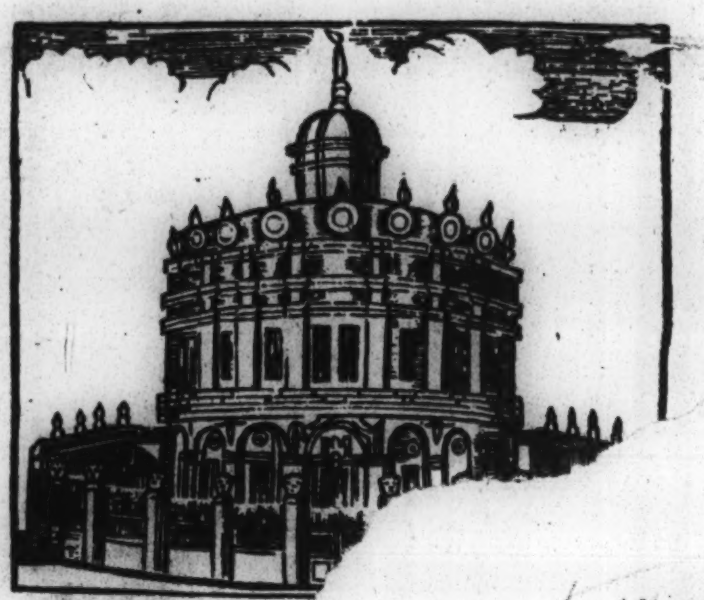
---

*Sectionum Conicarum*

# ELEMENTA

## NOVA METHODO DEMONSTRATA.

Authore *JACOBO MILNES*, Rectore de INGESTRE in Agr
STAFFORDIENSI.



OXO

E THEATRO SHELD

Impensis ANTH. PEISLE,

---

[illegible]

## PART V.

# A RELATION

OF THE

# English Reformation,

AND

e lawfulness thereof examined by the
THESES deliver'd in the Four former Parts.

Printed at OXFORD, 1687.

# TATIANI
# ORATIO
# AD
# GRÆCOS.
# HERMIÆ
# IRRISIO
## *Gentilium Philoſophorum.*

Ex vetuſtis Exemplaribus recenſuit,
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---

WILHELMUS WORTH, A.M.

---

*OXONIÆ*,
E THEATRO SHELDONIANO,
Anno Domini MDCC.

---

Guil: y Morgan
Æd. Xti Oxon
ex dono Colonelis: A

*Octob.* 14.
1669.
**Imprimatur**

*PETR: MEW*
*Vice-Can.* O

58

# [illegible]

OF

# Mar. Luther

NEITHER
CATHOLICK
NOR
PROTESTANT.
*Prov'd from his own Works.*

With some REFLECTIONS
[illegible] to the Vindication of *Mar. Luther's*
[illegible] Printed at the *Theater* in Oxon. His *Vindica[illegible]*
being another Argument of the *Schism* of the
[illegible] *England.*

OXON,
[illegible] by Henry Cruttenden, One of His Majesty's
[illegible]

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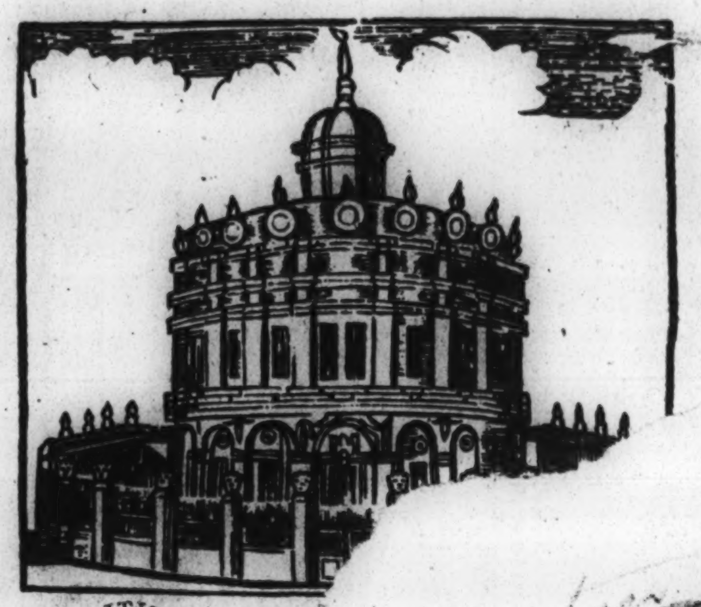
Sectionum Conicarum

59

# ELEMENTA
## NOVA METHODO
## DEMONSTRATA.

Authore *JACOBO MILNES*, Rectore de INGESTRE in Agr
STAFFORDIENSI.



OXO
E THEATRO SHELD
Impensis ANTH. PEISLE

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# [illegible]

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A RELATION
OF THE
*English Reformation*,
AND
[illegible] lawfulneſs thereof examined by the
THESES deliver'd in the Four former Parts.

Printed at OXFORD, 1687.

60

# TWO DISCOURSES.

THE FIRST,

Concerning the SPIRIT of

# MARTIN LUTHER

and the ORIGINAL of the

# REFORMATION.

THE SECOND,

CONCERNING THE

# CELIBACY

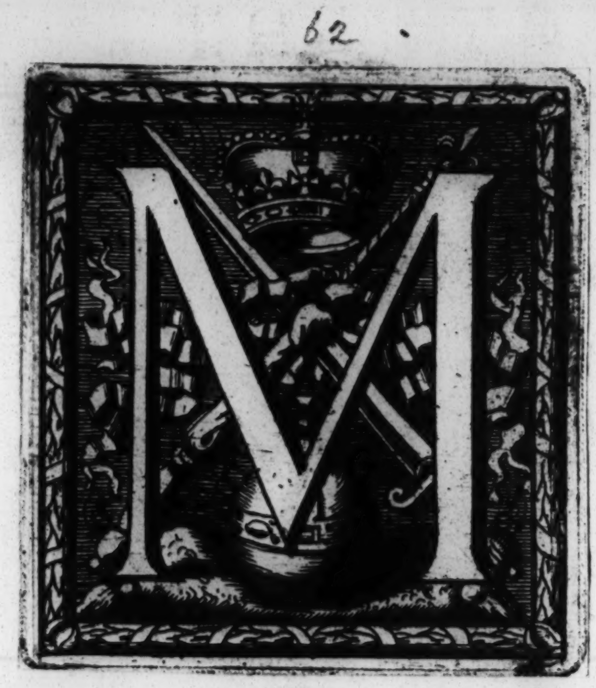
OF THE

# CLERGY.

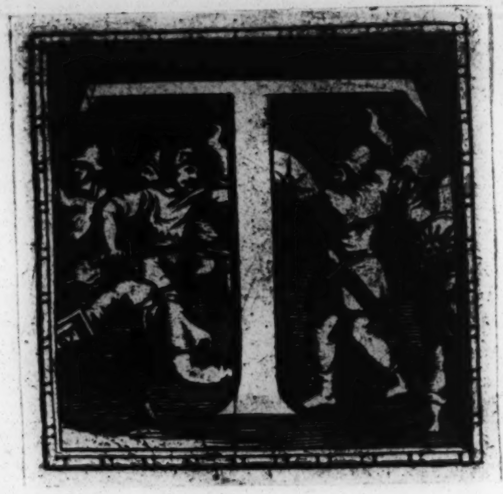
MUSEUM

Printed at OXFOR[illegible]o. 1687.

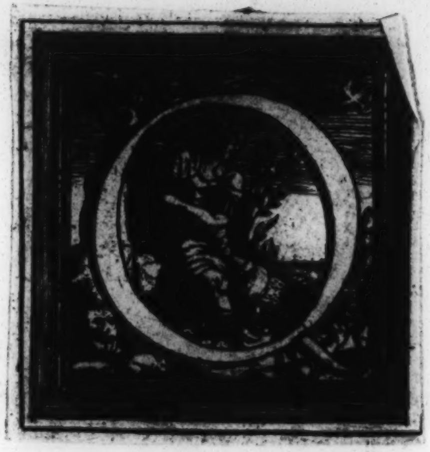
62



63



64



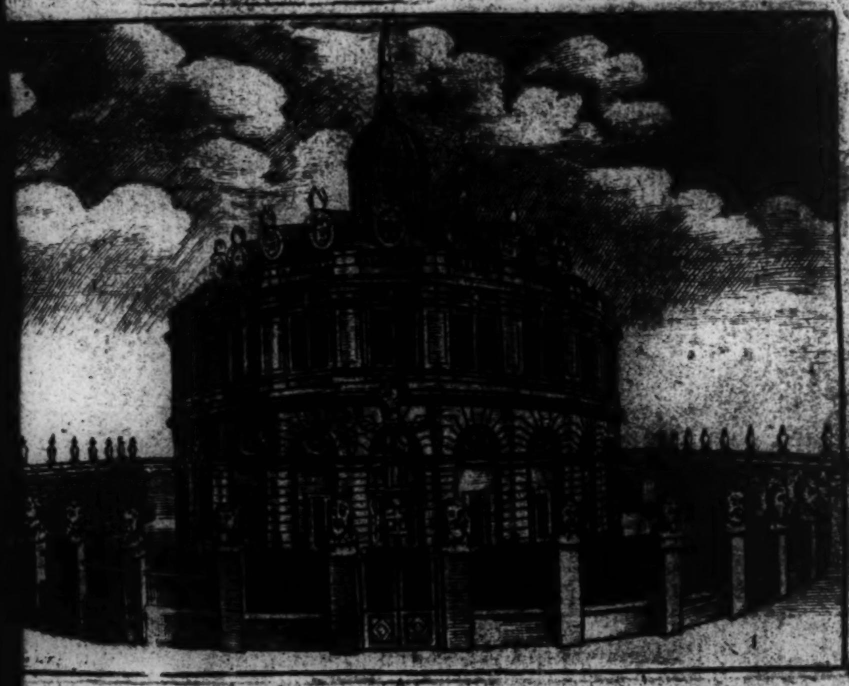
5

# otum pro Pace
# CHRISTIANA

*xponuntur & amoventur præcipua obſtacula pacis*
*er Romanæ Eccleſiæ miniſtros objecta; & oſten-*
*ditur quam immerito pacem reſpuant cum*
*reliquis Chriſtianis Eccleſiis, præ-*
*cipue vero cum Anglicana.*

ore *ANDREA SALL*, S.T.D. & olim Profeſ-
nunc Sereniſſ. M. Britanniæ Regi à Sacris Domeſticis.
Ad eundem Magnæ Britanniæ Regem
nuncupatum.

*gate quæ ad pacem ſunt Hieruſalem .... Fiat pax in Virtute tua,*
*& abundantia in turribus tuis.* Pſal. 122. v. 6, 7.



OXONII
heatro SHELDONIANO *Ann. Dom.* 1678.
ndare to

---

66

# Pharmaceutice Rationalis.
## SIVE
# DIATRIBA
# *DE MEDICAMENTORUM* OPERATIONIBUS IN Humano Corpore.

---

AUTHORE
*Tho. Willis* M. D. in *Univ. Oxon.* Prof. Sedleiano, nec non
*Coll. Med. Lond.* & Societ. Reg. Socio.

---

*Editio tertia.*

OXONIÆ,
THEATRO SHELDONIANO, Proſtant
apud *Ric. Davis.* 1679.

---

67

Imprimatur.

*JO. NICHOLAS,*

Vice-Cancel.

April 4. *Anno Dom.* 1678.

# Pharmaceutice Rationalis.
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# DIATRIBA
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# ΤΑΤΙΑΝΟΥ
## ΠΡΟΣ ΕΛΛΗΝΑΣ.

# ΕΡΜΙΟΥ
## ΔΙΑΣΥΡΜΟΣ
## ΤΩΝ ΕΞΩ
## ΦΙΛΟΣΟΦΩΝ.

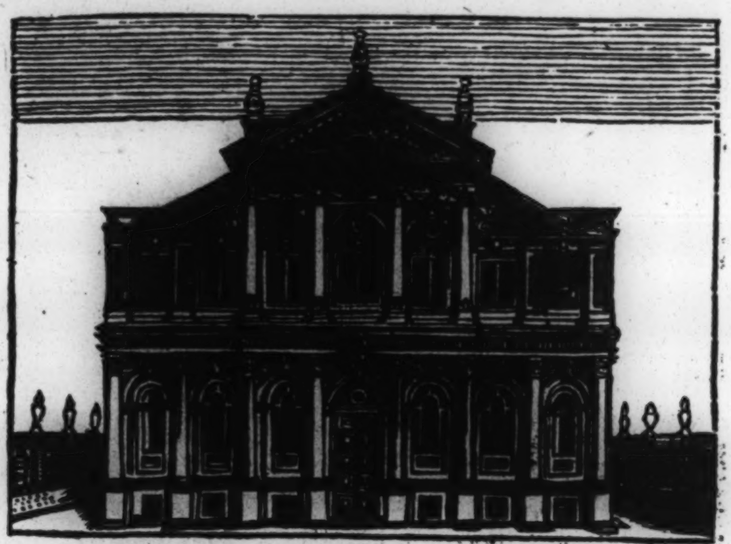
Ἐκ ΘΕΑΤΡΟΥ ἐν ΟΞΟΝΙΑ,

Ἔτει θεογονίας αψʹ.

69

# REMARKS

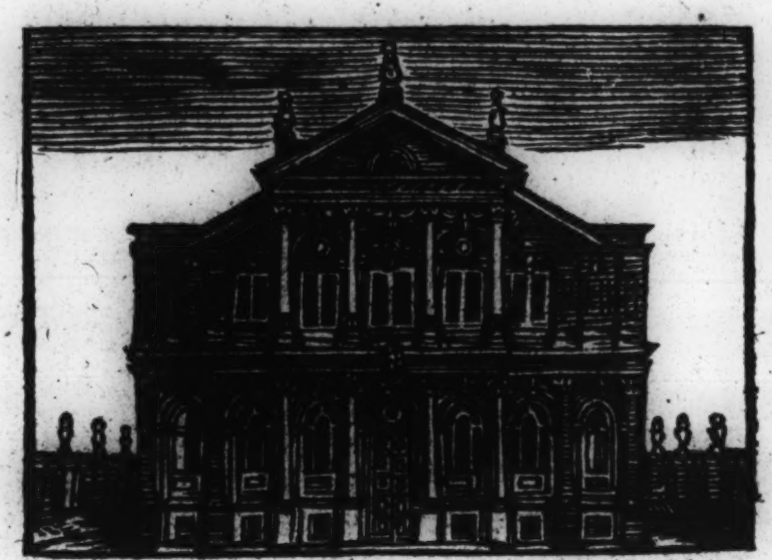
Upon a *BOOK* lately publiſhed
BY
r. *WILL. SHERLOCK*
Dean of St. *Pauls*, &c.
ENTITULED
A
## MODEST EXAMINATION
OF THE
## *xford Decree*, &c.



*OXFORD*,
inted at the THEATER, MDCXCV.
And are to be Sold by *H. Clements*.

---

ΤΟΥ ΑΓΙΟΥ
# ΙΟΥΣΤΙΝΟΥ
## ΑΠΟΛΟΓΙΑ ΠΡΩΤΗ
ΥΠΕΡ ΧΡΙΣΤΙΑΝΩΝ,
ΠΡΟΣ ΑΝΤΩΝΙΝΟΝ ΤΟΝ ΕΥΣΕΒΗ.



Ἐκ ΘΕΑΤΡΟΥ ἐν ΟΞΟΝΙΑ,
Ἔτει θεογονίας αψ'.

# EPISTOLÆ SELECTIORES

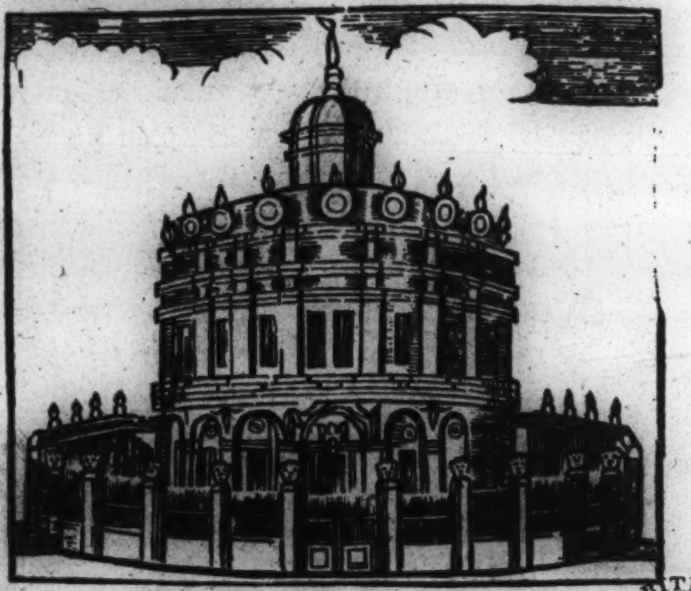
HACTENUS INEDITÆ

Clariſſimorum noſtro ſeculo Virorum,

*Joſephi Scaligeri, Iſaaci Caſauboni, Andreæ Schotti, Caſparis Scioppii, Claudii Salmaſii, Danielis* & *Nicolai Heinſiorum, Georgii Michaelis Lingelſhemii, Danielis Eremitæ, Chriſtophori Forſtneri, Lucæ Holſtenii, Henrici Valeſii, Marquardi Gudii*, & aliorum,

ACCEDUNT,

Catalogi nunquam vulgati, Manuſcriptorum Bibliothecæ *Vaticanæ, Heidelbergenſis, Marquardi Gudii* & *Lucæ Holſtenii.*



*OXONII,*

E THEATRO SHELDONIANO, 1700.

72

SUTTON NICHOLLS

*Ingraver*

next door to Mr Rawlins's *Printinghouse in Bartholomew Close near* Mr George's Coffee house *in that part of the Close which is between Queens Square and Cloath fair.*

74

# SPICILEGIUM
# S. PATRUM,
UT ET
# HÆRETICORUM,
eculi poſt Chriſtum natum
I. II. & III.

rum vel integra monumenta, vel fragmenta, partim ex
orum Patrum libris jam impreſſis collegit, & cum
odicibus Manuſcriptis contulit, partim ex MSS. nunc
imùm edidit, ac ſingula tam Præfatione, quàm Notis
bjunctis illuſtravit

JOANNES ERNESTUS GRABIUS.

SECULI II. TOMUS I.

*OXONIÆ*
EATRO SHELDONIANO, M.DCC.
Impenſis JOANNIS OWENI.

---

# SANCTI
# JUSTINI
## PHILOSOPHI ET MARTYRIS
## APOLOGIA PRIMA
## PRO CHRISTIANIS
## AD ANTONINUM PIUM,

Cum Latina *Joannis Langi* verſione, quamplurimis in locis correctâ; ſubjunctis emendationibus & Notis *Roberti* ac *Henrici Stephanorum*, *Perionii*, *Billii*, *Sylburgii*, *Scaligeri*, *Halloixii*, *Caſauboni*, *Montacutii*, *Grotii*, *Salmaſii*, *Valeſii*, *Cotelerii*, pluribuſque novis additis; annexis inſuper ad calcem Annotationibus *Langi* & *Kortholti*, præmiſsâ verò *Langi* Præfatione, quâ ſummam hujus Apologiæ enarravit;

Edita à
JOANNE ERNESTO GRABE.

*OXONIÆ*,
E THEATRO SHELDONIANO
Anno Domini MDCC.
Proſtant venales apud *Henricum Clements*.

---

# PHILOSOPHUS AUTODIDACTUS
SIVE
# EPISTOLA
# ABI JAAFAR,
# EBN TOPHAIL
DE
# *HAI EBN YOKDHAN.*
IN QUA
Oſtenditur, quomodo ex Inferiorum contemplatione ad Superiorum notitiam Ratio humana aſcendere poſſit.

*Ex Arabicâ in Linguam Latinam verſa*
Ab EDVARDO POCOCKIO.

Editio ſecunda priori emendatior.

*OXONII*,
E THEATRO SHELDONIANO. *A.D.* 1700.
Excudebat JOANNES OWENS.

# *Archæologiæ Græcæ:*
## OR, THE
# ANTIQUITIES
## OF
# GREECE.

By John Potter, *M. A. and Fellow of* Lincoln *College*, Oxon.

OXFORD,
Printed at the Theater, for *Timothy Child* at the *White-hart*, and *John Jones* at the *Dolphin* and *Crown*, in St. *Paul's Church-yard*, LONDON. *A.D.* MDCXCIX.

---

# *Archæologiæ Græcæ:*
## OR, THE
# ANTIQUITIES
## OF
# GREECE.

## *VOLUME THE SECOND:*
CONTAINING
I. The Military Affairs of the Grecians:
II. Some of their Miſcellany Cuſtoms.

——— *Simili frondeſcit virga metallo.* Virgil.

*Quis reprehendet noſtrum otium, qui in eo non modo noſ meipſos hebeſcere & languere nolumus, ſed etiam, a plurimis proſimus, enitimur?* Cicero.

OXFORD,
Printed at the Theater, for *Timothy Child* at the *White-hart*, and *John Jones* at the *Dolphin* and *Crown*, in St. *Paul's Church-yard*, LONDON. *A.D.* MDCXCIX.

---

OXFORD,
Printed at the *Theatre* for *John Croſley*, 1689.
Price 6^d.

---

OXONII,
E Theatro Sheldoniano, A.D. 1699.
Excudebat Johannes Owens.

80

A Brief (but full)

# ACCOUNT OF THE DOCTRINE OF Trigonometry, BOTH PLAIN and SPHERICAL.

---

BY
*JOHN CASWELL*, M.A.

---

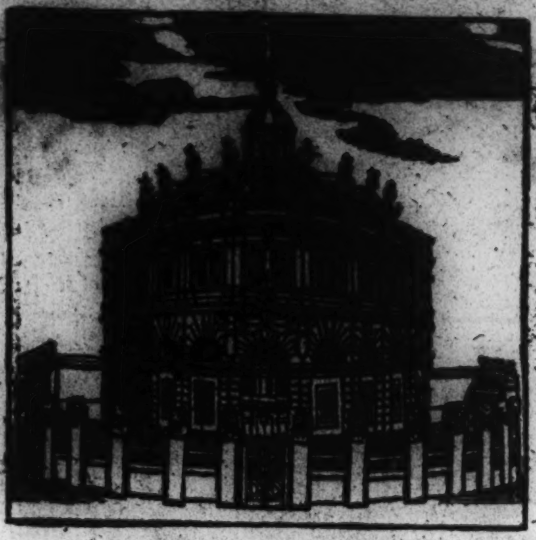
---

*LONDON:*
Printed by *John Playford*, for *Richard Davis*, Bookſeller,
in the Univerſity of OXFORD, M. DC. LXXXV.

Imprimatur,

**FITZ-HERBERT ADAMS**
Vice-Can. Oxon.

78



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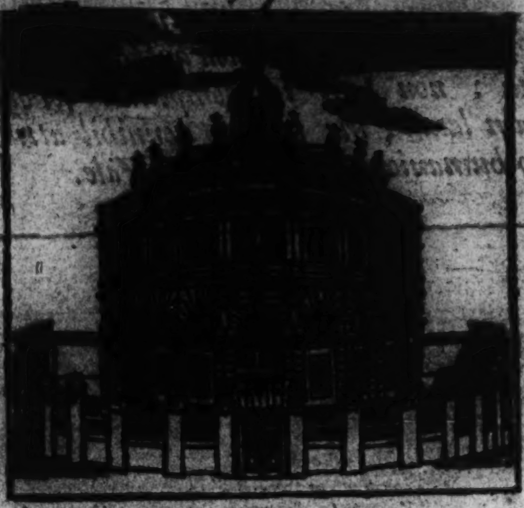
79



OXONII,
E THEATRO SHELDONIANO, A.D. 1699
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80

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LONDON:
Printed by *John Playford*, for *Richard Davis*, Bookſeller,
in the Univerſity of OXFORD, M. DC. LXXXV.

81

[illegible]

OR

[illegible] Examination of S[illegible]

Christopher [illegible]

Booke,

ENTITULED

[illegible] DEFENCE OF

Judiciarie Astrologie.

[illegible]

London, Printed by I. Jaggard for [illegible]

---

82

PARECBOLÆ
SIVE
EXCERPTA
è Corpore Statutorum
UNIVERSITATIS OXONIENSIS.

Accedunt
Articuli Religionis XXXIX.
in Ecclesiâ Anglicanâ recepti.
NEC NON
JURAMENTA
Fidelitatis & Suprematûs.

*In usum*
*Juventutis Academicæ.*

OXONIÆ,
E Theatro Sheldoniano,
*An. D.* MDCLXXI.

---

83

FASCICULUS
*PRAECEPTORUM*
LOGICORUM:
IN
*Gratiam* juventutis
Academicæ compo-
*situs & typis donatus.*

*Editio altera limatior*
*operâ secundâ*
C. A.

OXONIÆ,
Excudebat *Guilielmus*
*Turner*, An. Dom.
1633. f

---

84

Catalogus Horti Botanici
OXONIENSIS
Alphabeticè digestus, duas, præterpropter,
Plantarum Chiliadas complectens, Priore
duplo auctior, idemque elimatior; nec non
Etymologiis, quà Græcis, quà Latinis, hinc
inde petitis, enucleatior: in quo Nomina
Latina pariter & Græca Vernaculis; & in
ejus sequiore parte, Vernacula Latinis,
præponuntur.
Cui accessere Plantæ, minimum Sexaginta
suis Nominibus insignitæ, quæ nullibi
nisi in hoc opusculo memorantur.
Curâ & operâ sociâ
*PHILIPPI STEPHANI* M. D.
*ET*
*GULIELMI BROUNEI* A. M.
Adhibitis etiam in consilium
D. *BOBERTO* Patre, Hortulano
Academico ejusque *FILIO*, utpote rei
Herbariæ callentissimis.

OXONII
Typis GULIELMI HALL, An. D.

85

# A
# REVIEW
## OF THE
# COVNCELL
## OF
# TRENT.

fris Petri Valesij ord. S. Franci. S. Theol. Lectoris

VVherein are contained the ſeverall
nullities of it: With the many grievances
and prejudices done by it to Chriſtian
Kings and Princes:
As alſo to all Catholique Churches in the
World; and more particularly to the
GALLICANE Church.

pro Conventu de Kilkenii

X

First writ in *French* by a learned *Roman*-Catholique.
Now
*Tranſlated into* Engliſh *by* G. L.

HORAT.
*Suis & ipſa* Roma *viribus ruit.*

* * *

OXFORD,
Printed by WILLIAM TURNER, Printer to the famous
Vniverſitie, for *VV. T. Edw: Forreſt,* and *VVill: VVeb.*
Anno Domini MDCXXXVIII.

---

86

*ILLUSTRISSIMO VIRO*
D. HENRICO
COVENTRY,
SERENISSIMO PRINCIPI
CAROLO II. MAG. BRIT.
FRANC. ET HIB. REGI
*A SECRETIORIBUS CONSILIIS*
& Primario Status Secretario.

*TRACTATUS hoſce Nomini Tuo,* VIR CLARISSIME, *non eo animo inſcripſimus, ut eorum Pa-*

87

ΤΗΣ ΚΟΙΛΗΣ ΣΥΡΙΑΣ
ΠΕΡΙ ΜΥΣΤΗΡΙΩΝ ΛΟΓΟΣ.

# IAMBLICHI CHALCIDENSIS
# EX COELE-SYRIA,
## DE MYSTERIIS LIBER.

Præmittitur Epiſtola Porphyrii ad Anebonem Ægyptium,
*eodem argumento.*

---

THOMAS GALE Anglus *Græce nunc primum edidit,*
*LATINE vertit, & Notas adjecit.*

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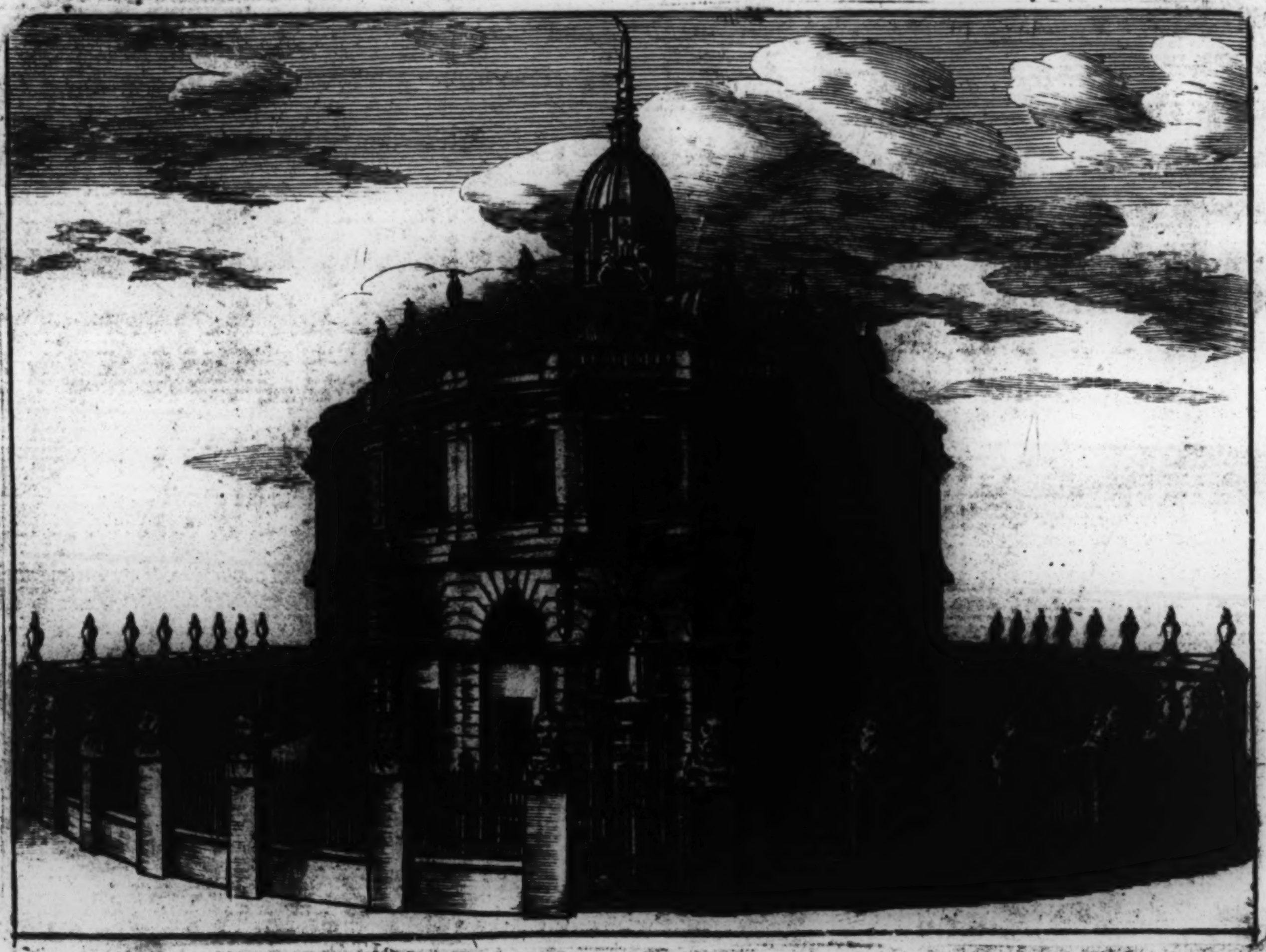


MUSEUM

OXONII
E THEATRO SHELDONIANO
*Anno Dom.* CIↃ DC. LXXVIII.

88

Toz: Directions for a Godly Life:
Especially for Communicating at the Lords Table.
Intended first for private vse, now published for the good of those who desire the safety of their owne soules, and shall bee pleased to make vse thereof.

By

H. Tozer Mr of Arts and Fellow of Exceter Colledge in Oxford.

X

Oxford.
P. by Will. Turner Printer to the famous University.

1628. in 12.

Hart lib.

Py. 198.

89

# ERUDITIONIS INGENUÆ SPECIMINA,

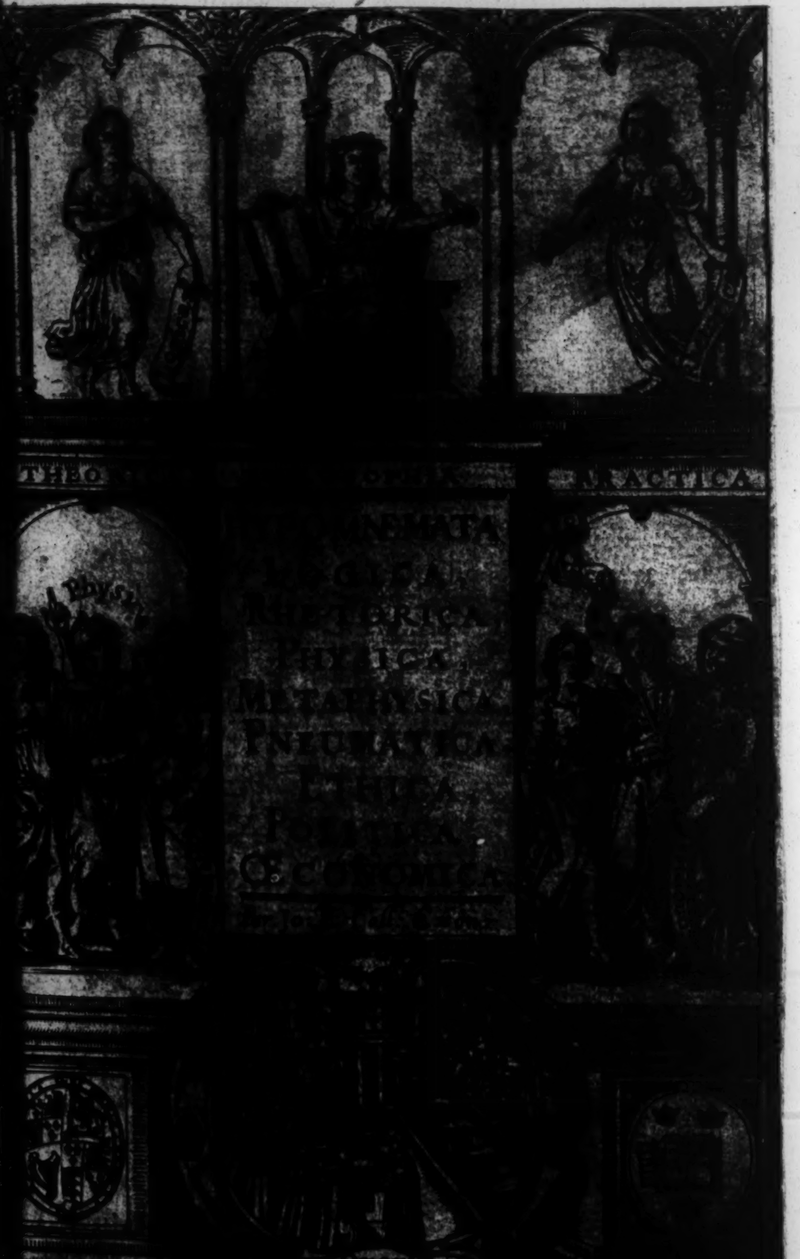
*ſcil.*

ARTIUM,
*LOGICÆ DIALECTICÆ & RHETORICÆ,*
*Necnon*
MORALIS PHILOSOPHIÆ
M. T. CICERONIS
Definitionibus, Præceptis & Sententiis illuſtratæ.

X

OXONIÆ,
Excudebat HEN. HALL, Academiæ Typographus, Impenſis TH: ROBINSON.
M. DC. LVII.

90



THEO... PRACTICA

...NEMATA
...GICA
RHETORICA
PHYSICA
METAPHYSICA
PNEUMATICA
ETHICA
POLITICA
OECONOMICA

Oxoniæ

91

# L. JVLII FLORI rerum à ROMANIS GESTARVM LIBRI IV.

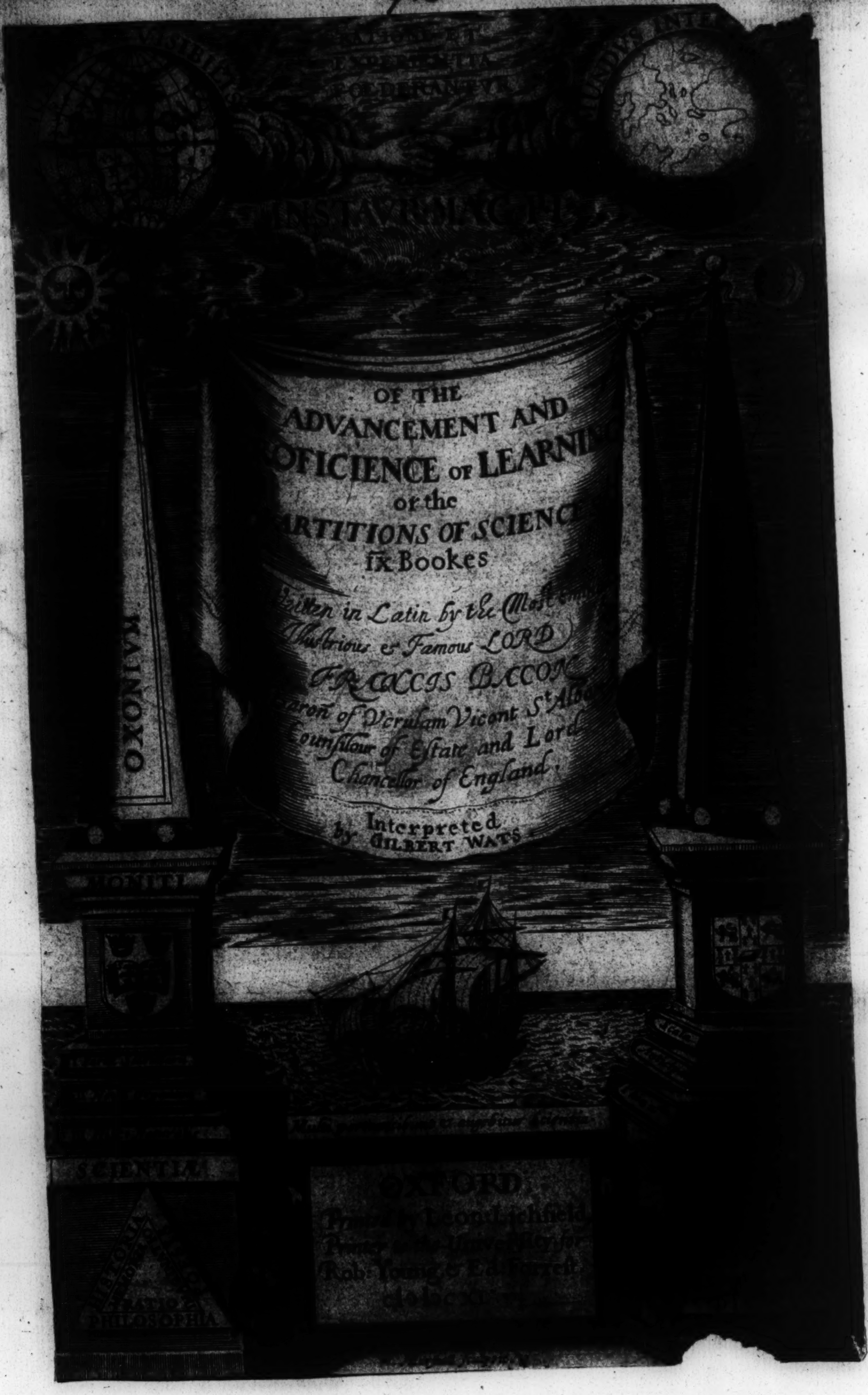
X

A JOHANNE STADIO emendati
*Editio nova ſingulis neotericis purgatior, & emendatior.*

SEORSUM EXCUSUS.
IN EOS COMMENTARIUS
JOHAN. STADII, Hiſtoriæ & Matheſeos Lovanii Profeſſoris primi, elaboratiſſimus.

Cui acceſſerunt Chronologicæ Doctiſſ: CL. SALMASII excerptiones:
Vnà cum variis lectionibus ex notis *Gruteri*, *Salmaſii*, & *Vineti*, & editionibus, collectis; & cum hac noſtra collatis.
*Sub calce prodit* L. Ampelii *Liber Memorialis ex Clariſſ.* Salmaſii *bibliotheca petitus.*
Cum Indice Rerum & Verborum uberrimo.

OXONIÆ,
Excudebat HENRICUS HALL,
Impenſis THO: ROBINSON.
*M. DC. LXI.*


MUNDUS VISIBILIS
RATIONE ET EXPERIENTIA FOEDERANTUR
MUNDUS INTE
INSTAURATIO
OXONIUM
SCIENTIA
HISTORIA
POESIS
RATIO
PHILOSOPHIA
Multi pertransibunt et augebitur Scientia

OF THE
ADVANCEMENT AND
OFICIENCE OF LEARNIN
or the
ARTITIONS OF SCIENC
IX Bookes

Written in Latin by the Most emi
Illustrious & Famous LORD
FRANCIS BACON
Baron of Verulam Vicont St Albo
Counsilour of Estate and Lord
Chancellor of England.

Interpreted
by GILBERT WATS

OXFORD:
Printed by Leon: Lichfield
Printer to the University for
Rob: Young & Ed: Forrest
CIↃ IↃC XL

93

## *Statuta in admiſsione Baccalaureorum in Artibus legenda, ad quorum obſervationem ſinguli tenentur, virtute juramenti.*

PRimus annus Rhetoricam docebit, ſecundus & tertius Dialecticam, quartus adjungat Philoſophiam; & artium iſtarum domi foriſque pro ratione temporis quiſque ſit auditor. In hoc quadriennio bis quiſque diſputato in publicis ſcholis, biſque reſpondeto in ſuo grege: quæ ſi perfecerit, & poſt conſuetum examen lignus videatur, Baccalaureus eſto; ita tamen quòd priùs reſpondeat quæſtioni, & ſtet n Quadrageſima more conſueto uſque ad poſtremum actum, & ſuper his cautionem realem exponat.

Singulos inſuper, qui hîc gradum aliquem ſubituri ſunt, aſtrictos & devinctos eſſe vo-imus, ut hujus Univerſitatis Statuta & probatas conſuetudines pro viribus obſervent, tque ejuſdem Univerſitatis pacem nullius rei prætextu perturbent, quin eos, qui ſic pa-em perturbare noverint, ad Cancellarium ſeu ejus vices gerentem quamprimum deferant uod denique Univerſitatis noſtræ honorem pro virili augeant, ornéntque.

Quilibet Graduatus dum moram traxerit in noſtro municipio, habitum habeat de pro-rio, gradui ſuo competentem.

Poſtremò, Statutis Academiæ cautum eſt, nè quis hîc ad gradum aliquem admittatur, niſi e obedientem fore Cancellario aut ejus vices gerenti juraverit, ſéque ſua privilegia renuncia-urum, in quantum privilegiis & ſtatutis Univerſitatis contrariantur: Salvâ tamen ſemper ompoſitione inter Univerſitatem & Collegium Regale factâ.

Quilibet ad reſpondendum quæſtioni admittendus poſt ultimum actum & ante decimum uartum Januarii, juret, ſi contigerit gradum Magiſterii in hac vel in altera Academia An-licana ambire, Terminorum computum facturum non à tempore Admiſſionis, ſed à finali Determinatione Admiſſionem ſuam ſubſequente.

Jurabis quòd hæc omnia obſervâſti & obſervabis, niſi aliter per gratiam ab Academia onceſſam diſpenſatum tecum fuerit, ſicut te Deus adjuvet, & ſancta Dei Evangelia.

Jurabis etiam quòd in conſcientia tua agnoſcis Regem eſſe & juxta verbum Dei eſſe ebere ſupremum gubernatorem Eccleſiarum Magnæ Britanniæ & Hyberniæ, in omnibus auſis tam Eccleſiaſticis quàm Civilibus: nec ullum alium Principem, Pontificem aut Præ-atum, ullam habere, vel habere debere autoritatem infra hæc regna Magnæ Britanniæ & Hyberniæ: Sicut te Deus adjuvet, & ſancta Dei Evangelia.

94

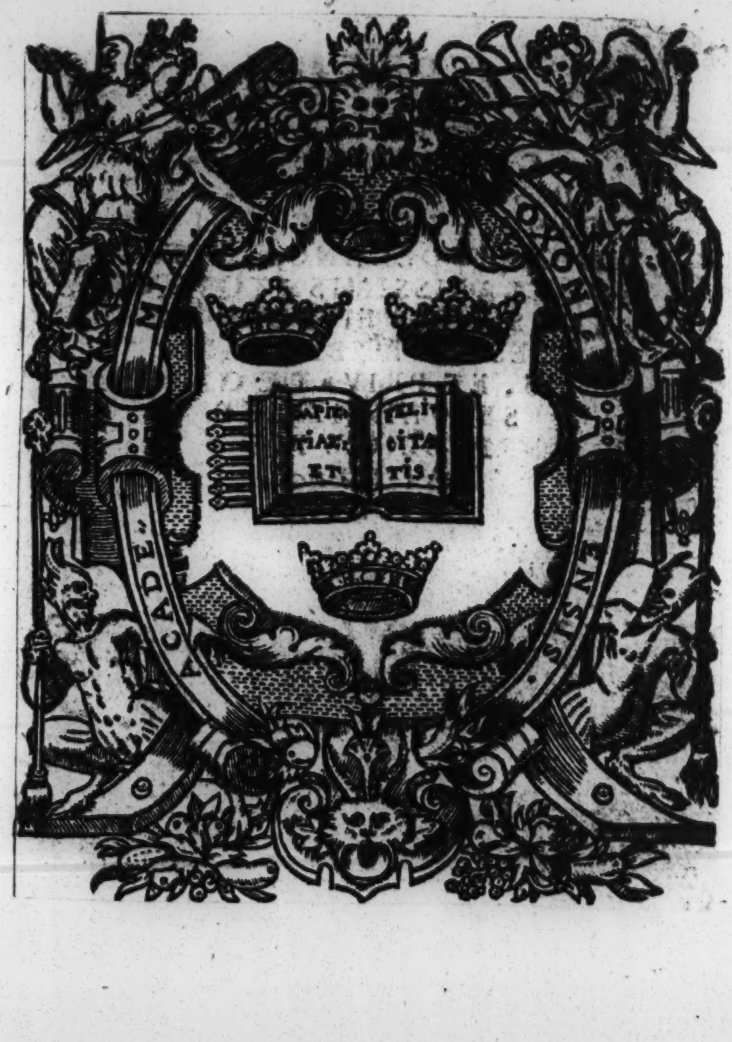
*Horti* CAROLINI

### The Printer to their MAIESTIES.

THE Schollers now, like *Volunteers*, profeſſe
As Loyall Service in this learned *Preſſe*,
As thoſe that drinke Your Twelve-pence: They
would Fight,
hould You command, as willingly as Write.
hey throng'd to put in Verſes: and made there
riends for a place, as when Your Courts appeare.
ay there be only ſuch Contentions; let
My FOVNTS, to give You Ioy, for ever ſweat.
ut unto ſuch as doe oppoſe Your Throne
ay every Letter be a *killing* one.

LEONARD LICHFIELD.

95



Thoſe t[illegible] thinke numerous Iſſues make us poore
Maintaine a Paradoxe, as if great ſtore
Of Iewells made our Treaſury the leſſe:
Here, as in Charity, there's no Exceſſe.

**STE. SKINNER of Ch.**

IVſt like a Poſt, whoſe winged haſt prevents
His hearers expectation, and contents
Their greedy eares, with ſome auſpicious ſtory
Of a great conqueſt, or late purchas'd glory:
So poſts our gracious Queene, as if that ſhe
Monopoliz'd that bleſſing, Multiplie.
So poſts our Queene ſtriving at once by ſpeed
T' anticipate our thoughts, ſupply our need.
Which needs muſt be when Queenes doe labour, and
Inſtruct by their example a whole Land.
And as you are th' example of our paine,
So may you be th' example of our gaine.
Bleſſ'd was your Labour with your wiſh'd for bliſſe,
Bleſſ'd may our Labour be, Equall to this,
(T[illegible] in what we wiſh) that all may ſee,
[illegible]r Io[illegible] was th' Omen of our victory.

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Jurabis etiam quòd in conſcientia tua agnoſcis Regem eſſe & juxta verbum Dei eſſe ere ſupremum gubernatorem Eccleſiarum Magnæ Britanniæ & Hyberniæ, in omnibus ſis tam Eccleſiaſticis quàm Civilibus: nec ullum alium Principem, Pontificem aut Præ- um, ullam habere, vel habere debere autoritatem infra hæc regna Magnæ Britanniæ Hyberniæ: Sicut te Deus adjuvet, & ſancta Dei Evangelia.

---

ODÆ 9,
ORNATISSI-
MIS VIRIS D. DO-
CTORI IAMESO, Æ-
DIS CHRISTI OXON. DE-
CANO, ET D. DOCTORI HE-
TONO PRODECANO, CÆTERIS-
QVE CLARISSIMIS ATQVE OP-
TIMIS VIRIS EIVSDEM EC-
CLESIÆ PRÆBENDARI-
IS, ET PRIVATÆ OB-
SERVANTIÆ, ET
PVBLICÆ PIE-
TATIS ERGÔ,
DICATÆ.

---

us poore

of Ch.

ents

us ſtory

y:

d

bour, and

r bliſſe,

# *Advertiſement.*

JUST printed in 8$^{\text{vo}}$. at the Theatre in Oxford, and ready to be delivered to Subſcribers, *Joannis Roſſi, Antiquarii Warwicenſis, Hiſtoria Regum Angliæ. E Codice MS. in Bibliotheca Bodlejana deſcripſit, notiſque & indice adornavit* THO. HEARNE, A. M. *Oxonienſis. Accedit Joannis Lelandi Antiquarii Nænia in mortem Henrici Duddelegi Equitis; Cui præfigitur Teſtimonium de Lelando amplum & præclarum, hactenus ineditum.*

The Publiſher is now printing, *Titi Livii Foro-Julienſis Vita Henrici* V$^{\text{ti}}$. *regis Angliæ. Accedit, Sylloge Epiſtolarum ab Henrico* VIII$^{\text{vo}}$. *Edvardo* VI$^{\text{to}}$. *aliiſque quibuſdam Angliæ Principibus ſcriptarum.* 8$^{\text{vo}}$. The Price of this Work will be twelve ſhillings the large, and eight ſhillings the ſmall Paper; whereof half is to be paid at the time of Subſcribing, and the Remainder when the Copies are delivered. Thoſe that do not Subſcribe are to pay twenty ſhillings for the large, and twelve ſhillings for the ſmall Paper. Subſcriptions are taken in either by the Publiſher at Edmund-Hall, or by John Rance at the THEATRE Printing Houſe in Oxford.

Febr. 10. 171$\frac{5}{6}$.

97

# AN Hiſtorical Vindication OF THE Church of England In point of SCHISM,

As it ſtands Separated from the **ROMAN**; and was Reformed I. ELIZABETH.

By Sir **ROGER TWISDEN** Knight and Baronet.

*Ask for the old paths, where is the good way, and walk therein, and ye shall find reſt for your Souls,* Jer. vi. 16.

CHARLES the II. &c. Defender of the Faith.

HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

LONDON, Printed for *Robert Pawlet* at the Bible in
*Chancery-Lane*, near *Fleet-ſtreet*, 1675.

98

~~1d~~ Balys Wallflowr
~~gillyflo~~ Lon: 2
~~Loth~~ [illegible] Road
~~1 Engd~~ [illegible] the
~~2 ed~~ Roule [illegible]
at Canterbury
~~2 Chron~~ Britan [illegible]
3 Doutons Cath: at york
With found [illegible] the
[illegible] hand drawk yorkshi
Southbr
Lotton Bridges Douthbr

99

blank

*Librorum Manuſcriptorum Academiarum* Oxonienſis *&* Cantabrigienſis, *& Celebrium per* Angliam Hiberniæque *Bibliothecarum Catalogus cum Indice Alphabetico, cura* Edvardi Bernardi. *Tomis duobus in Folio.*

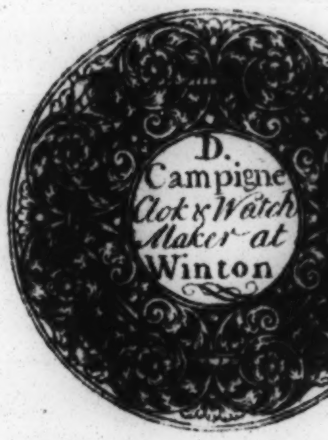
*Catalogi Librorum Manuſcriptorum Bibliothecæ*
**BODLEIANÆ.**

1. Codices Græci Barocciani.
2. Codices Græci Thomæ Roe Militis.
3. Codices Græci Olivarii Cromwelli.
4. Codices varii Guil. Laudi Archiepiſcopi Cant.
5. Codices Latini Kenelmi Digbæi Militis.
6. Codices plurium generum Thomæ Bodlei Militis.
7. Codices varii Joannis Seldeni J. C.
8. Codices varii D. Fairfax Bar. Cameronii, Caroli Hattoni, Mer. Caſauboni, Roberti Huntingtoni, Ricardi Jameſii, Doctoris Lamb, Samuelis Clerici, D. Thurſtoni Mercatoris, Rogeri Dodſworthi, Joan. Lelandi.
9. Codices Septentrionales Franciſci Junii. Reliquiæ Iſaaci Caſauboni. Adverſaria Gerardi Langbainii.
10. Codices varii Thomæ Mareſchalli.
11. Codices Orientales Edvardi Pocockii.
12. Codices Orientales Roberti Huntingtoni.
13. Codices Orientales Thomæ Hyde.
14. Codices Thomæ Barlow Epiſcopi Lincoln.

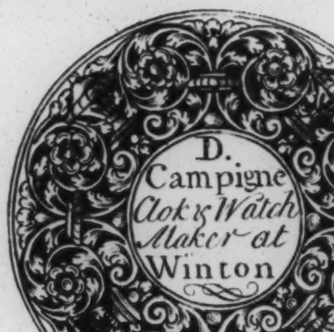
* Codices Guil. Dugdalii Militis.
* Codices Mathematici Henrici Savilii Militis.
* Codices Eliæ Aſhmolii.

*Pars*

100



101



102

TRACTATUS QUINQUE
*MEDICO-PHYSICI.*
Quorum primus agit
DE SAL-NITRO,
ET
SPIRITU NITRO-AEREO,
Secundus
DE RESPIRATIONE.
Tertius
DE RESPIRATIONE FOETUS
IN UTERO, ET OVO.
Quartus
DE MOTU MUSCULARI,
ET SPIRITIBUS ANIMALIBUS.
Ultimus
DE RHACHITIDE.

Studio
*JOH. MAYOW* LL. D. & *Medici*:
Necnon Coll. Omn. Anim. in Univ.
*Oxon.* Socii.

*OXONII,*
E THEATRO SHELDONIANO,
AN. DOM. M. DC. LXXIV.

# To the Moſt High and Mighty Prince, *JAMES*, by the Grace of God, King of *Great Britain*, *France*, and *Ireland*, Defender of the Faith, *&c.*

## The Tranſlatours of the BIBLE wiſh Grace, Mercy, and Peace, through Jeſus Chriſt our Lord.

*GReat and manifold were the Bleſſings, (moſt Dread Sovereign) which Almighty GOD, the Father of all Mercies, beſtowed upon us, the People of* England, *when firſt he ſent Your Majeſty's Royal Perſon to Rule and Reign over us. For whereas it was the Expectation of many, who wiſhed not well unto our Sion, that upon the Setting of that Bright* Occidental Star *Queen* Elizabeth, *of moſt Happy Memory, ſome thick and palpable Clouds of Darkneſs would ſo have overſhadowed this Land, that Men ſhould have been in doubt which way they were to walk, and that it ſhould hardly be known who was to direct the unſettled State: the Appearance of Your Majeſty, as of the Sun in his ſtrength, inſtantly diſpelled thoſe ſuppoſed and ſurmiſed Miſts, and gave unto all that were well affected, exceeding cauſe of Comfort; eſpecially when we beheld the Government eſtabliſhed in Your Highneſs, and Your hopeful Seed, by an undoubted Title, and this alſo accompanied with Peace and Tranquility at Home and Abroad.*

*But amongſt all our Joys there was no one that more filled our Hearts, than the bleſſed Continuance of the Preaching of God's ſacred Word amongſt us; which is that ineſtimable Treaſure, which excelleth all the Riches of the Earth, becauſe the Fruit thereof extendeth it ſelf, not onl to the Time ſpent in the tranſitory World, but directeth and diſpoſeth Men unto that eternal Happineſs which is above in Heaven.*

*Then not to ſuffer this to fall to the Ground, but rather to take it up, and to continue it in that ſtate, wherein the famous Predeceſſor of Your Highneſs did leave it: nay, to go forward with the Confidence and Reſolution of a Man, in maintaining the Truth of Chriſt, and propagating it far and near, is that which hath ſo bound and firmly knit the Hearts of all Your Majeſty's Loyal and Religious People unto You, that Your very Name is precious among them; their Eye doth behold You with Comfort, and they bleſs You in their Hearts, as that ſanctified Perſon, who, under GOD, is the immediate Author of their true Happineſs. And this their Contentment doth not diminiſh, or decay, but every Day increaſeth and taketh ſtrength, when they obſerve that the Zeal of Your Majeſty towards the Houſe of GOD, doth not ſlack or go backward, but is more and more kindled, manifeſting it ſelf Abroad in the furtheſt Parts of* Chriſtendom, *by Writing in Defence of the Truth, (which hath given ſuch a Blow unto that Man of Sin, as will not be healed) and every Day at Home, by Religious and Learned Diſcourſe, by frequenting the Houſe of GOD, by hearing the Word Preached, by cheriſhing the Teachers thereof, by caring for the Church, as a moſt tender and loving nurſing Father.*

*There are infinite Arguments of this right Chriſtian and Religious Affection in Your Majeſty; but none is more forcible to declare it to others, than the vehement and perpetuated Deſire of the Accompliſhing and Publiſhing of this Work, which now with all Humility we preſent unto Your Majeſty. For when Your Highneſs had once out of deep Judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the Labours, both in our own, and other foreign Languages, of many worthy Men who went before us, there ſhould be one more exact Tranſlation of the Holy Scriptures into the Engliſh Tongue; Your Majeſty did never deſiſt to urge and to excite thoſe to whom it was commended, that the Work might be haſtned, and that the Buſineſs might be expedited in ſo decent a manner, as a Matter of ſuch Importance might juſtly require.*

## CODICES MSS.

*Pars Altera.*

Codices Manuſcripti Collegiorum & Aularum Oxoniensium.

*TOMUS SECUNDUS.*

*Codices Manuſcripti Eccleſiarum Cathedralium & aliarum celebrium Bibliothecarum.*

1. Eboracenſis Eccleſiæ.
2. Dunelmenſis Eccleſiæ.
3. Eccleſiæ Carliolenſis.
4. Illuſtriſſ. D. Caroli Comitis Carliolenſis.
5. Eccleſiæ Wigornienſis.
6. Sarisburienſis Eccleſiæ.
7. Weſtmonaſterienſis Eccleſiæ.
8. Lichfeldenſis Eccleſiæ.
9. Scholæ Coventrienſis.
10. Illuſtriſſ. D. Baſil. Comitis Denbigh.
11. Eccleſiæ Cathedralis Wintoniæ.
12. Collegii apud Wintoniam.
13. Illuſtriſſ. D. Henr. Comitis Clarendon.
14. Henrici Jones Rect. de Sunningwell.
15. Collegii Etonenſis.
16. Roger. Moſtyn Baronetti.
17. Civitatis Briſtol.

*Omnes iſti Catalogi Typis* Sheldoniis *jam impreſſi ſunt.*

*Rogantur igitur viri literati literatorumque Patroni, ut velint, hoc Opus nobis ac poſteris non inutile, e Theſauris ſuis Librariis, quam primum poſſint, locupletare & ſupplere.*

*OXON. June* 8.
1694.

EDV. BERNARDUS.

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**Imprimatur.**

*PETRUS BATHON*
*& WELLEN.* Epis
*Vice-Cancellarius.*

Oxon.
*Jul.* 17.
1673.

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*And now at laſt, by the Mercy of God, and the Continuance of our Labours, it being brought unto ſuch a Concluſion, as that we have great hope, that the* Church of England *ſhall reap good Fruit thereby; we hold it our Duty to offer it to Your Majeſty, not only as to our King and Sovereign, but as to the principal Mover and Author of the Work: Humbly craving of Your moſt Sacred Majeſty, That ſince things of this quality have ever been ſubject to the Cenſures of ill-meaning and diſcontented Perſons, it may receive Approbation and Patronage from ſo Learned and Judicious a Prince as Your Highneſs is, whoſe Allowance and Acceptance of our Labours, ſhall more honour and encourage us, than all the Calumniations and hard Interpretations of other Men ſhall diſmay us. So that, if on the one ſide we ſhall be traduced by Popiſh Perſons at Home or Abroad, who therefore will malign us, becauſe we are poor Inſtruments to make God's Holy Truth to be yet more and more known unto the People, whom they deſire ſtill to keep in Ignorance and Darkneſs: or if on the other ſide, we ſhall be maligned by ſelf-conceited Brethren, who run their own ways, and give liking unto nothing but what is framed by themſelves, and hammered on their Anvil; we may reſt ſecure, ſupported within by the Truth and Innocency of a good Conſcience, having walked the ways of Simplicity and Integrity, as before the Lord; And ſuſtained without, by the powerful Protection of Your Majeſty's Grace and Favour, which will ever give Countenance to Honeſt and Chriſtian Endeavours, againſt bitter Cenſures, and uncharitable Imputations.*

*The Lord of Heaven and Earth bleſs Your Majeſty with many and happy Days, that as his heavenly Hand hath enriched Your Highneſs with many ſingular and extraordinary Graces; ſo You may be the Wonder of the World in this latter Age, for Happineſs and true Felicity, to the Honour of that Great God, and the Good of his Church, through Jeſus Chriſt our Lord and only Saviour.*

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### ¶ *The Names and Order of all the Books of the Old and New Teſtament, with the Number of their Chapters.*

| | | | | | |
|---|---|---|---|---|---|
| Geneſis hath Chapters | 50 | II. Chronicles | 36 | Daniel | 12 |
| Exodus | 40 | Ezra | 10 | Hoſea | 14 |
| Leviticus | 27 | Nehemiah | 13 | Joel | 3 |
| Numbers | 36 | Eſther | 10 | Amos | 9 |
| Deuteronomy | 34 | Job | 42 | Obadiah | 1 |
| Joſhua | 24 | Pſalms | 150 | Jonah | 4 |
| Judges | 21 | Proverbs | 31 | Micah | 7 |
| Ruth | 4 | Eccleſiaſtes | 12 | Nahum | 3 |
| I. Samuel | 31 | The Song of Solomon | 8 | Habakkuk | 3 |
| II. Samuel | 24 | Iſaiah | 66 | Zephaniah | 3 |
| I. Kings | 22 | Jeremiah | 52 | Haggai | 2 |
| II. Kings | 25 | Lamentations | 5 | Zechariah | 14 |
| I. Chronicles | 29 | Ezekiel | 48 | Malachi | 4 |

### ¶ *The Books called Apocrypha.*

| | | | | | |
|---|---|---|---|---|---|
| I. Eſdras hath chapters | 9 | Wiſdom of Solomon | 19 | The Story of Suſanna | |
| II. Eſdras. | 16 | Eccleſiaſticus | 51 | The Idol Bel and the Dragon | |
| Tobit | 14 | Baruch with the Epiſtle of Jeremiah | 6 | The Prayer of Manaſſeh | |
| Judith | 16 | The Song of the 3 Children | | I. Maccabees | 16 |
| The reſt of Eſther | 6 | | | II. Maccabees | 15 |

### ¶ *The Books of the New Teſtament.*

| | | | | | |
|---|---|---|---|---|---|
| Matthew hath Chapters | 28 | Epheſians | 6 | To the Hebrews | 13 |
| Mark | 16 | Philippians | 4 | The Epiſtle of James | 5 |
| Luke | 24 | Coloſſians | 4 | I. Peter | 5 |
| John | 21 | I. Theſſalonians | 5 | II. Peter | 3 |
| The Acts | 28 | II. Theſſalonians | 3 | I. John | 5 |
| The Epiſtle to the Romans | 16 | I. Timothy | 6 | II. John | 1 |
| I. Corinthians | 16 | II. Timothy | 4 | III. John | 1 |
| II. Corinthians | 13 | Titus | 3 | Jude | 1 |
| Galatians | 6 | Philemon | 1 | Revelation | 22 |

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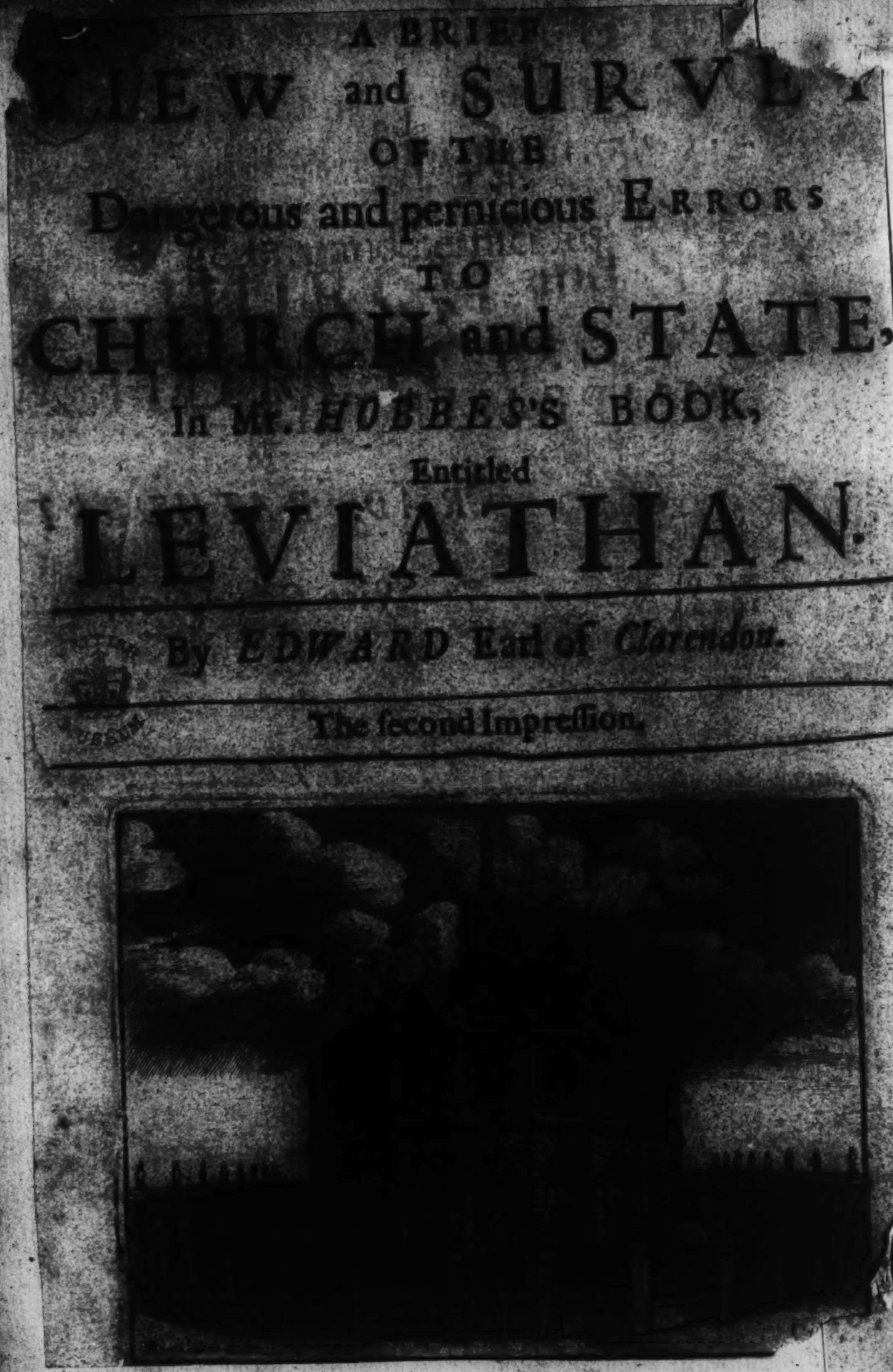

A BRIEF
VIEW and SURVE
OF THE
Dangerous and pernicious ERRORS
TO
CHURCH and STATE,
In Mr. HOBBES'S BOOK,
Entitled
LEVIATHAN.

By *EDWARD* Earl of *Clarendon*.

The ſecond Impreſſion.

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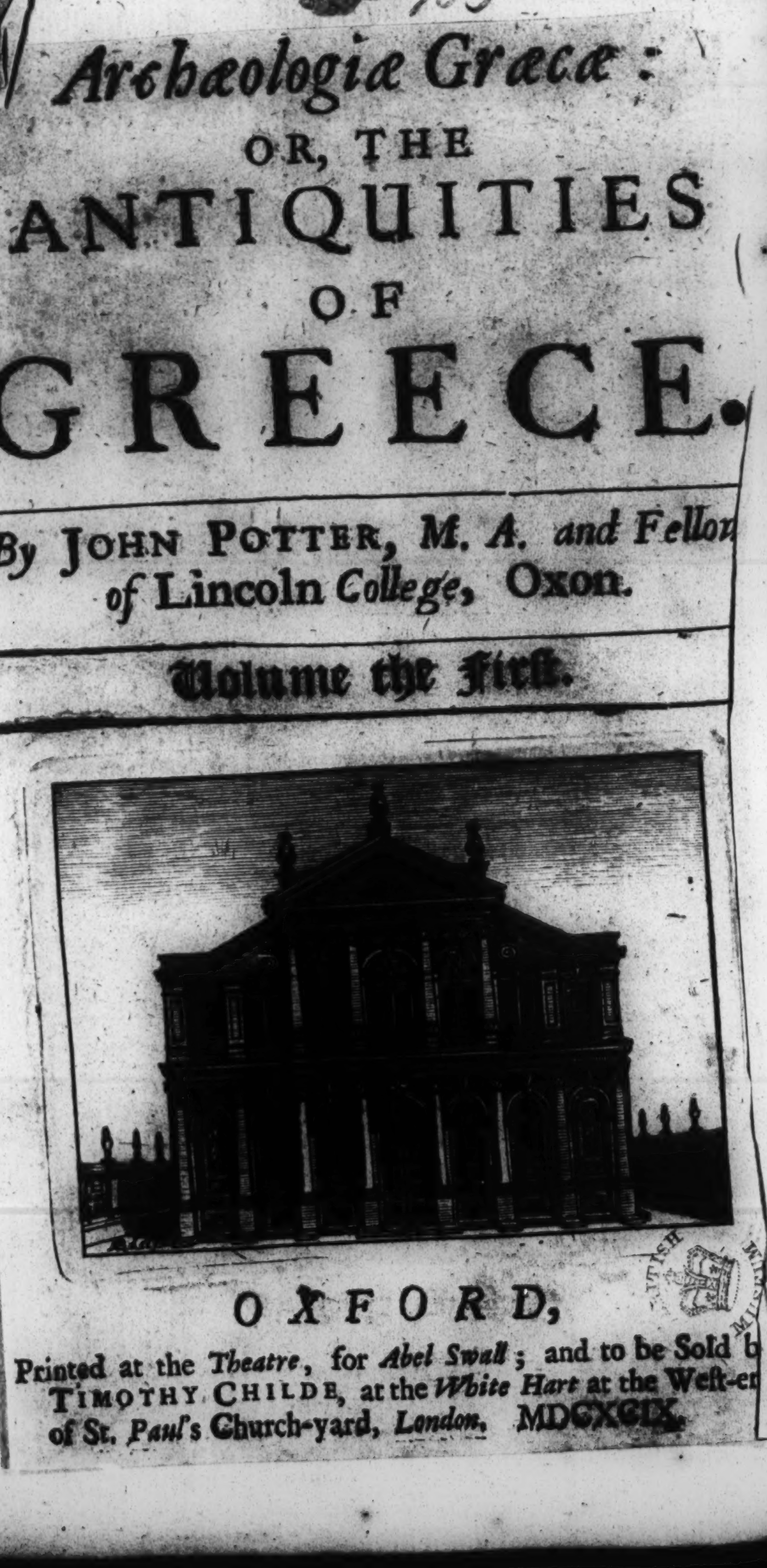

*Archæologia Græcæ*:
OR, THE
ANTIQUITIES
OF
GREECE.

By JOHN POTTER, M. A. and Fellow
*of* Lincoln *College*, Oxon.

**Volume the Firſt.**

OXFORD,
Printed at the *Theatre*, for *Abel Swall*; and to be Sold b
TIMOTHY CHILDE, at the *White Hart* at the Weſt-en
of St. *Paul's* Church-yard, *London*, MDCXCIX.

WHEREAS complaint hath been made to Me of the frequent and general Reſort to Taverns and other publick Houſes, and eſpecially to Coffee-houſes, on the Lord's-day commonly call'd Sunday: This is ſtraitly to inhibit and forbid all Vintners, Inn-keepers, Ale-houſe-keepers, Keepers of Victualling-houſes, and Coffee-houſes; as likewiſe all Houſes where any Brandy, Strong-waters, Mum, Cyder, or Perry are commonly ſold and retayl'd, to entertain or receive into their Houſes, any Perſons, Schollers, or others (except Travellers) on the ſaid Lord's-day commonly call'd Sunday; on pain of being proceeded againſt as Violators of the Statutes and Orders of this Univerſity, and of the good Laws of the Land in that caſe made and provided. Hereof you are to take notice at your Peril.

*Dat* 22°. *Aug.* 1698.

***JOHN MEARE*** *Vice-Can.* Ox

IMPRIMATUR

*RAD: BATHURST*

July 1. 1676 Vice-Can. Oxon.

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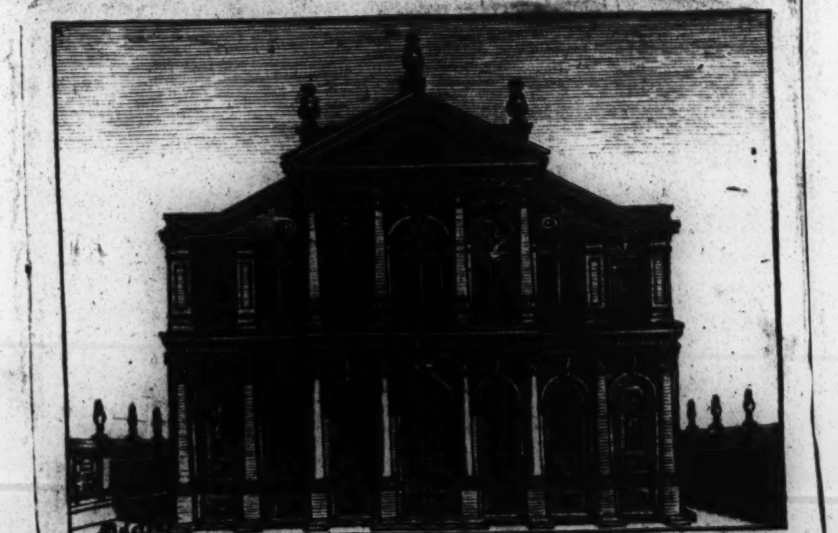
# *Archæologiæ Græcæ:*
# OR, THE
# ANTIQUITIES
# OF
# GREECE.

*By* JOHN POTTER, *M. A.* and Fello
*of* Lincoln *College*, Oxon.

**Volume the First.**



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*Dat 22°. Aug. 1698.*

***JOHN MEARE*** *Vice-Can.* Ox.

# EPISTOLÆ SELECTIORES

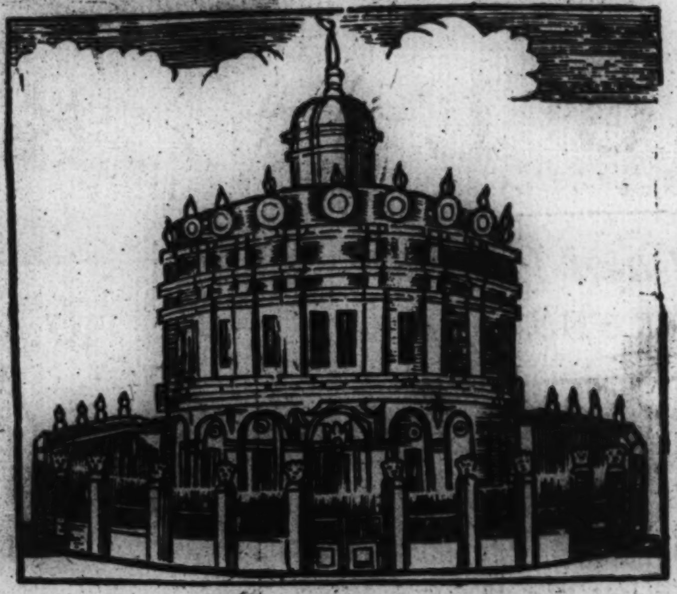
HACTENUS INEDITÆ

Clariſſimorum noſtro ſeculo Virorum,

*Joſephi Scaligeri, Iſaaci Caſauboni, Andreæ Schotti, Caſparis Scioppii, Claudii Salmaſii, Danielis & Nicolai Heinſiorum, Georgii Michaelis Lingelſhemii, Danielis Eremitæ, Chriſtophori Forſtneri, Lucæ Holſtenii, Henrici Valeſii, Marquardi Gudii,* & aliorum,

ACCEDUNT,

Catalogi nunquam vulgati, Manuſcriptorum Bibliothecæ *Vaticanæ, Heidelbergenſis, Marquardi Gudii* & *Lucæ Holſtenii.*



*OXONII,*

E THEATRO SHELDONIANO, 1700.

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### ⲕⲉⲫ. ⲁ̅.

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# EVANGELIUM
## Secundum
## MATTHÆUM.

### Cap. I.

LIber generationis Jeſu Chriſti filii David, filii Abraham.

2 Abraham autem genuit Iſaac, Iſaac autem genuit Jacob, Jacob autem genuit Judam & fratres ejus.

3 Judas autem genuit Phares & Zaram ex Thamar, Phares autem genuit Eſrom, Eſrom autem genuit Aram.

4 Aram autem genuit Aminadab, Aminadab autem genuit Naſſon, Naſſon autem genuit Salmon.

5 Salmon autem genuit Boes ex Ræchab, Boes autem genuit Jubed ex Ruth, Jubed autem genuit Jeſſe.

6 Jeſſe autem genuit David Regem, David autem genuit Solomon ex illa Uriæ.

7 Solomon autem genuit Roboam, Roboam autem genuit Abiam, Abia autem genuit Aſaph.

8 Aſaph autem genuit Joſaphat, Joſaphat autem genuit Joram, Joram autem genuit Oziam.

9 Ozias autem genuit Joatham, Joatham autem genuit Achaz, Achaz autem genuit Ezekiam.

10 Ezekias autem genuit Manaſſe, Manaſſe autem genuit Amos, Amos autem genuit Joſiam.

11 Joſias autem genuit Jechoniam & fratres ejus circa migrationem in Babylon.

12 Poſt migrationem in Babylon Jechonias autem genuit Salathiel, Salathiel autem genuit Zorobabel.

13 Zorobabel autem genuit Abiud, Abiud autem genuit Elia-

# *Advertiſement.*

JUST printed in 8vo. at the Theatre in Oxford, and ready to be delivered to Subſcribers, *Joannis Roſſi, Antiquarii Warwicenſis, Hiſtoria Regum Angliæ. E Codice MS. in Bibliotheca Bodlejana deſcripſit, notiſque & indice adornavit* THO. HEARNE, A. M. *Oxonienſis. Accedit Joannis Lelandi Antiquarii Nænia in mortem Henrici Duddelegi Equitis; Cui præfigitur Teſtimonium de Lelando amplum & præclarum, hactenus ineditum.*

The Publiſher is now printing, *Titi Livii Foro-Julienſis Vita Henrici* Vti. *regis Angliæ. Accedit, Sylloge Epiſtolarum ab Henrico* VIIIvo. *Edvardo* VIto. *aliiſque quibuſdam Angliæ Principibus ſcriptarum.* 8vo. The Price of this Work will be twelve ſhillings the large, and eight ſhillings the ſmall Paper; whereof half is to be paid at the time of Subſcribing, and the Remainder when the Copies are delivered. Thoſe that do not Subſcribe are to pay twenty ſhillings for the large, and twelve ſhillings for the ſmall Paper. Subſcriptions are taken in either by the Publiſher at Edmund-Hall, or by John Rance at the THEATRE Printing Houſe in Oxford.

Febr. 10. 171$\frac{5}{6}$.

d in the ſame kinde. For certainly Church means
d have relation as well to the uſes as to the per-
and a Church man in miſpending them com-
acriledge. And whereas many excuſe it in regard
ir wives and children, God forbid but regard
d be had of them, yet ſtill with moderation. I
excuſe the exceſs of Apparel and ſome other
s of expence. Yet this I muſt teſtifie for a truth,
peaking privately with ſome Biſhops, they told
nd I believed them) that they layed not up one
g of their Biſhopricks: and this may appear;
ny of them died very poor, as *Worceſter, Here-*
*Peterborough, Briſtol*; and not unlike but others
o ſo.

ther great fault in the Church was the *intolera-*
*uſe of Eccleſiaſtical Juriſdiction*; therefore God
made us now uncapable of any Juriſdiction. So
d wonderful is he in all his judgements! I con-
mine own particular I did as much deſire and
to reform it, as any man could do; yet I could
prevail. Herein a little to excuſe the Church, I
(and can produce it at this time) under the
own hand and ſeal, wherein he forbids, that any
h man or Prieſt in holy Orders, ſhould be a
ellour; and this was the occaſion of all the
tion of the ſpiritual Court: for the Judges at
mmon Law have their Penſions and Allowan-
Chancellours have none at all, they live onely
he fees of the Court, and for them to diſmiſs a
it was to looſe ſo much bloud. Now if they be
in themſelves, then they muſt for their own
age and profit have Inſtruments and Agents
ingly: ſo the Regiſters, Proctours, Apparatours,
vere *peſſimum genus hominum*. While the ſpiri-
Court was onely governed by Church men and
, as it ought to be (and hath ever been ſo here-
) they had their ſpiritual Benefices and Dignities

to live upon, and did ſcorn the Fees of the Cour
ſides the holineſs of the Profeſſion kept them from
bing and corruption. Little do men think how
they ſuffer by this one poſition, *That Church men*
*not interpoſe in Civil and Moral affairs*: Whereas
merly Biſhops and Church-men onely were tr
with laſt Wills and Teſtaments, and granting ou
miniſtrations. And certainly if there be any ho
among men, it muſt be ſuppoſed to be rather in
then in others; but there having been ſuch an
it muſt be acknowledged that God is moſt juſt
his ways, and what hath befaln us, is according
deſerts of our ſins.

Τὰ ἀρχαῖα ἔθη κρατείτω. Nicen. 1. Can. 6.

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## The contents of Dr. Colets *life.*

*§. 1. His birth and parentage, the derivation*
*name.* 2, 3. *His wealth, comelineſs, and ſtudies in*
*countreys.* 4. *He expounds* S. Pauls *Epiſtles in* Oxfo
*thereupon* (5) *is made* D.D. *&* Dean *of* S. Pauls C
6, 7. *Sir* Thomas More's *judgement of him, a*
*others, and of a Citie-life.* (5) 8. *His beha*
*Gods houſe and his own.* 9. *His garments, and a*
*fts.* 10. *How he diſtributed his Church-revenu*
*how his own inheritance.* 11, 12, 13. S. Pa
*built, endowed, and deſcribed.* 14. *His houſe a*
mond. 15, 16, 17, 18. *His natural temper; ſu*
*Philoſophy and Religion.* 19. *His opinions; and*
*afflictions.* 14. *His death, and* 32, 33. *The b*
*places of him and his kinred.*

T

# THE LIFE OF Dr. COLET,

## Writ by
## RASMUS ROTERODAMUS.

1. JOHN [a] COLET was born in *London*, the ſon of *Henry Colet* (Knight, and twice Ld. Major
that City) and *Chriſtian* his wife:
o [b] was a Matron of very rare
ty and Chriſtian fortitude;
ereof I will give but one in-
nce. She had 11 ſons, and as
ny daughters of the ſame hus-
nd; all which ſhe ſaw buried,
cept John who was her firſt-
rn. God was pleaſed to take
Henry away, when ſhe was a
y old woman. And when ſhe
s *fourſcore* and *ten* years of age,
countenance was ſo comely and
re, her behaviour ſo cheerfull
d pleaſant, that if you had ſeen
r you would have ſaid, ſure ſhe
ver had any ſorrow or any child-
aring in her life: yet, unleſs my
emory fail much, ſhe out lived
r ſon *John*. So much ſtrength of
nde was there even in a *woman*, cauſed not by Philo-

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[a] *Eraſmus* tells *Lupſet* (who gave him ſome materials to write this life) that *Colet* is a name that ſeemeth to have been given to this Author by God, for *Coheleth*, which in Hebrew ſignifies *Eccleſiaſtes*, *the preacher*. If I might gueſs again, I ſhould ſay that he was ſo called becauſe of thoſe rare endowments that were in him. For the *Colet* is that *part of the ring wherein the* precious *ſtone or ſignet is ſet*. See Tho. Thomaſius in voce *Pala*. It pleaſed Alm. God to break his mothers wedding-ring in taking away *all* her 22 children, except only *one*: but he preſerved the *colet* of it, in preſerving our Dr. alive as long as ſhe lived. See more of this, page penult.

[b] Eraſm. l. 24. ep. 16. p. 1317.

ſophy or humane learning, but by ſincere piety to and truſt in Chriſt. A ſhame for many *men*!

§.2. Lib. xv. Epiſt. 14. pag. 702. Of theſe two twenty children, John being the eldeſt was acco to the law of England his fathers ſole heir: whe he muſt have inherited a very conſiderable for though the reſt had all lived, but they were all d when I firſt began to know him. And nature wa indulgent to him as fortune; for he had a very pro tall, [c] handſome and comely b In his younger days he much a cted himſelf to the ſtudy of Scho ſtical Philoſophy, and commen in England *Maſter of Arts*; an h nour due not ſo much to his ſtan ing in the Univerſitie, as his kno ledge in the ſeven liberal ſcienc in none whereof he had been t ignorant, in moſt of them exqu ly learned. All *Tullies* works w as familiar to him as his epiſt He had read over *Plato* and P *nus* [ſo diligently, that when I he him ſpeak, me thought I heard P to himſelf talk. lib. 5. ep. 2. p 309. c.] And he had a ſmatter in each part of Mathematicks.

§. 3. Being thus well princi at home, he began to look abro and improve his ſtock in fore parts. In *France* he added to *Humanity*, what he thought nece ry for the ſtudy of *Divinity*: wh then he effectually proſecuted

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[c] This appears from that picture of him which is in our publick library at Cambridge, in a very choice Manuſcript, moſt elaborately done in his own houſe at Pauls. In the firſt page whereof theſe words (*D. Johannis Coletti Decani S. Pauli*) are writ over a yong perſon in Prieſtly attire, having the beautifulleſt face (in my opinion) that ever I beheld; and ſo far differing from that w$^{ch}$ is of him at S. Pauls ſchool & his tomb, that I was fain to ſhew them both to a judicious Limner, to know whether they were drawn for the ſame man: who anſwered, yes certainly: whence I gathered (and from p.58. l.18. & p.71 l.23. of this book) that he was very fair till his ſweating ſickneſs and conſumption, and (perhaps chiefly) afflictions changed his complexion. ---*ne crede colori.*

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Amongſt the *Antients* he was moſt taken with
*yſius, Origen, S. Cyprian, S. Ambroſe,* and S *Hie-*
But among them all he did moſt diſguſt S. *Au-*
ine. And yet he did not ſo tye himſelf to *Antiquity,*
that (as occaſion ſerved) he ſometimes ſurveyed
mas *Scotus,* and other School-men. In a word he
well verſed in *both Laws*; and ſingularly read in
ory, both civil and eccleſiaſtical. And becauſe
that *England* had her *Dantes & Petrarchs* as well
(who have performed the ſame here, which
y did there) thoſe and theſe, he both read and dili-
ly imitated; accommodating thereby his ſtile to
Pulpit, and preaching of the Goſpel.
. 4. After his return from *Italie,* he ſtaid not long
*London* (where his parents lived) but choſe to live
*Oxford,* where he publickly (yet freely and without
pend) expounded S. Pauls Epiſtles, being not full
ty years of age younger then I was by two or three
nths. There and then I had the happineſs to come
acquainted with him: For though at that time he
neither took nor deſired any degree in Divinity;
there was no Doctour whatſoever either of Theo-
ie or Law, no Abbot nor dignified perſon in the
ole Univerſitie, that did not frequent (and which
ore) take notes of his Lectures. Which was to be
puted either to *Colets* authority, or their ſtudiouſneſs
d modeſty, chooſe you whether.
§. 5. But before he left *Oxford* they honoured him
ith the degree of *Doctour*; which he accepted rather
pleaſe the givers then himſelf. From that Univerſity
d theſe ſacred imployments, he was called back to
*ndon* by the favour of K. *Henry* VII. who beſtowed
on him the Deanery of S. *Pauls*; that he might be
cedent of his Colledge whoſe *Epiſtles* and learning
loved ſo well. [He was made both Doctour and
an aº 1504. *l.* 10. *ep.* 8 *p.* 512.] Of all the Deaneries
*England* the higheſt in eſteem, but not of greateſt
value:

value: which *Colet* embraced rather as a burdenſo charge, then honour. And therefore as ſoon as he h regulated his Colledge of Prebends, and raiſed up th antient Diſcipline that was fallen down, he reſolv ( which was not uſual in thoſe times) *TO PREAC EVERY HOLY DAY* in his *Cathedral*, over and abo his Sermons at *Court*, and many other Churches. I S. *Pauls* he expounded the Scriptures, not by retale, b whole-ſale; running over,, ſometimes a whole *Epiſ* ſometime a whole *Goſpel*, the *Creed*, or the *Lords Pra* Whereſoever he preached, he was exceedingly follo ed, both by the chief Citizens and Courtiers: whi appears by this following letter ſent him by Sr. *Tho More* ( afterwards Lord Chancellour of *Englan* which you may ſee in *Stapleton*, ( tom. 4 pag. 9 operum in folio.)

§. 6. S*IR; I lately met your boy in Cheapſide, wh I was very glad to ſee, chiefly becauſe I thoug he had not returned without you. But when he told me t you were not onely not come, but not coming; you canno i gine into what a dump of ſadneſs I fell from an heigh joy. For what can be more troubleſome to me, than to be prived of your moſt ſweet companie? having been ſo* uſed *to enjoy your moſt prudent counſel, to be refreſh your moſt pleaſant ſociety, to be rouzed with your moſt g ſermons, and bettered by your excellent example and life a word, in whoſe very countenance and geſture I wa to be unſpeakably delighted. As me-thought I was ſtreng ened by theſe things while I had them, ſo for want of t I ſeem to languiſh. And becauſe of late by following y had almoſt got out of the jaws of hell, now again like* ther Euridice *(yet by a contrary law; for ſhe fell becauſe O* pheus *lookt upon her, but I fell becauſe you do not look u me) I am carried back by a kinde of force and neceſſity to ſad darkneſs. For what is there in this city that ſh move any body to live well, and not rather ( while he i*

a disgust at Lon:
don, or a city-life.

own diſpoſition climbing up the ſteep hill of vertue) l him back by a thouſand allurements and devices? ich way ſoever I walk, what do I hear of, but diſſem- ing, and the ſugred poyſons of flatterers; what do men of but quarrels and law-ſuits? which way ſoever I , what do I ſee but alehouſes, taverns, cooks, butchers, ers, fowlers, and ſuch cattel; who prog for belly-timber, d ſerve the world, and the Devil the prince thereof? I not how it comes to paſs, but methinks the very tops of houſes almoſt meet ſometimes, and take away a good part the pleaſant light; and will not ſuffer us to look upon ven freely: ſo it is not the circumference of the horizon, the houſe top that bounds the air. For which cauſe I y excuſe you the more, if you are not yet weary of the untrey, where you ſee people dealing plainly, and not ac- ainted with the knavery of the Citie; where which way ever you turn your eys, the ſmiling face of the earth pleaſes, ſweet temper of the air refreſheth, and the goodly aſpect the heaven delighteth you. You ſee nothing there but the untifull gifts of nature, and ſome holy footſteps of in- cence.

§. 7 But, Sir, I would be loath you ſhould be ſo far taken th theſe delights, as to be detained long from us: for if inconveniencies of the Citie diſpleaſe you, yet Stepney of which you ſhould have ſome care) will be as convenient you as the place that you are now in; whence you may ſtep o the citie (where you have an huge opportunity of doing d) as into an inn. For whereas men in the countrey are themſelves either almoſt innocent, or not ſo abominably d as they be here; any Phyſician may do good among them. t in this Citie, both by reaſon of the multitude of the in- bitants, and the inveterate hold which the diſeaſes (of ) have got, a Doctour comes to no purpoſe, unleſs he be ex- lently skild. I confeſs ſome come into your pulpit at Pauls ſometimes, who promiſe fair; but when they ſeem to e made an excellent diſcourſe, their lives differ ſo much their words, that they do increaſe rather then aſſwage the

*malady. For they who themſelves are ſickeſt of all, will n*
*ver perſwade people, that they are fit to be charged with th*
*care and cure of other folks diſtempers: which when*
*feel touched by thoſe that they ſee full of ulcers, they ca*
*not but winch, kick, and be angry. But if (as the Ph*
*loſophers ſay) he be the fitteſt Phyſician, in whom the ſi*
*perſon hath greateſt confidence, doubleſs none is more lik*
*then you to cure this whole Citie. By whom, how willi*
*they are to have their wounds handled, in whom what co*
*fidence they put (and how ready they are to obey you) ap*
*pears ſufficiently by the experience that* you *have of the*
*and the incredible expectation that* they *have of you*
*Therefore make haſte away, my good* Colet*: either for you*
*own* Stepnies *ſake, w$^{ch}$ laments your long abſence as muc*
*as a childe doth his mothers; or for your native countreys ſa*
(London) *whereof you ought to have as much care as o*
*your parents. In the laſt, though leaſt place, be moved b*
*your reſpect to me, who have dedicated my ſelf wholly to yo*
*and do hugely long for your return. Farewell, and ſtil*
*love*

*Your very affectionate,*

London, October 23.

*THOMAS MORE,*

§. 8. The Deans table which in former times ha
under pretence of good houſe-keeping, been too muc
proſtitute to exceſs, he reduced to frugality. For he kep
himſelf to one meal a day many years together, bot
before and after his preferment: which at once cut o
all his ſupper-gueſts. (late dinners not a few) and th
more, becauſe his entertainment (though neat) was ne
ther coſtly nor exceſſive, his ſitting ſhort, and his whol
diſcourſe ſuch as pleaſed none but thoſe that were ei
ther learned or pious. For ſoon after he had ſaid grac
his boy read a chapter (diſtinctly and aloud) out o
S. *Pauls* Epiſtles, or *Solomons* Proverbs; from which h
himſelf for the moſt part pickt the ſubject of that meal
diſcourſe, asking not onely Scholars, but even ordinar

people

ple (if they were ingenuous) what was the mean-
g of this or that paſſage. And he ſo ordered his words,
t though he were holy and grave, yet he ſeemed no
ir tedious or ſupercilious. And at the end of the
al, when their hunger (not pleaſure) was ſatisfied,
fell upon another ſubject: thus diſmiſſing his gueſts,
th as much ſatiſfaction to their minds as refreſh-
ent to their bodies, deſiring they ſhould depart bet-
 men then they came, not with bigger bellies. He
 hugely delighted with the conference of his
ends, who oft kept him till late at night; but all his
ference was either of literature, or *Jeſus Chriſt*.
he had no acceptable friend to chat with (for every
e did not pleaſe him) his boy did reade ſomewhat
 him out of godly books. Sometimes he called me
ride abroad with him, and then he was as merry as
 man alive; but a good book was *always* his comrade
his journey, and his talk was continually of *Chriſt*.

§. 9. He was ſo much averſe from all filthineſs, that
e could not endure ſoleciſmes or barbarous language.
e affected neatneſs in his houſhold-ſtuff, clothes,
ooks, meat; but not magnificence. He wore no gar-
ents but black, whereas in *England* Doctours in Di-
inity and other eminent Clergy-men, commonly wear
carlet. His upper garment was always of cloth, plain
d without trimming; which in hard froſts he fortified
ith fur. [*Praefat. ad notas in N. T.*] And he being an
minent advancer of divine philoſophy, lent me two
ry old Latine copies of the
ew Teſtament, when I wrote
es upon it; writ in characters
hat were like Saxon, and in-
deed ſo old, that I was forced to
rn childe again, and begin a-
w to learn my Alphabet
efore I could read them.

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* The two firſt Goſpels were copied out of them by *Peter Meghen*, a rare ſcribe with one eye, born at *Brabant* in *Flanders*, He was kept by Dr. *Colet* in the Deans houſe at *Pauls*, and his moſt fair tranſcript is now kept in the publick Library at *Cambridge*.

§. 10. Whatſoever revennues accrued un him by the Church, he intirely committed to his ſteward, to be diſtributed, and ſpent in houſe-keeping. [ſe *pag. ult.*] His own hereditary rents and profits (whi were vaſt) he himſelf diſtributed to pious uſes. For hi father being dead, money flowed in apace from wha was left him by inheritance; and leſt that being kep ſhould breed ſome diſeaſe in him, he therewith erected a ſtately new ſchool in S. *Pauls Churchyard*, dedicated to the holy childe *Jeſus:* whereunto he joyned fair dwellings for two School-maſters, to whom he aſſigned liberal ſtipends, that they might teach *gratis*, but ſo as that they ſhould not be enjoyned to admit above a certain number [viz. 153. *from John* xxi. 11.] [illegible] fishes.

§. 11. The whole fabrick he divided into four parts: whereof one (at the entrance) is as it were for the *Catechumeni* (& yet none is admitted till he can read and write) the ſecond for ſuch as are under the *Uſher*. The third part is for thoſe whom the upper Maſter teacheth These two ends are divided by a curtain, w$^{ch}$ is drawn to and fro when they pleaſe. Above the Maſters chair ſtands the holy childe *JESUS*, curiouſly engraven, in the poſture of one reading a lecture, with this motto *HEAR HIM*, which words I adviſed him to ſet up. And all the young fry when they come in & go out of ſchool [*beſide their appointed prayers*] ſalute Chriſt with an * hymn. At the upper end is a chappel, in which divine Service may be ſaid. The whole building hath no corners nor lurking holes for dunces, having neither chamber nor dining room in it. Every boy hath his proper ſeat diſtinguiſht by ſpaces of wood, and the forms have three aſcents. Every *claſs* containeth ſixteen boys, [*the two loweſt much more*] and the beſt ſcholar of each, ſits in a ſeat ſomewhat more eminent than the reſt [*with the word* CAPITANEUS *engraven in golden letters over his head.*]

* Which you may read amongſt *Eraſmus*'s Epigramms.

§. 12. The

§. 11 The maſters of this School do not raſhly ad- it all that are brought; but choice is made of the oſt towardly wits and beſt diſpoſitions; *leſt in that borious imployment they ſhould toyl in vain.* For ſome en in this age are ſo baſe [*as I told D*r. *Coles l. 31. . 45. p. 2046. g.*] as to ſet thoſe to be Scholars, and ofeſs Divinity (the chief of all Sciences) whom for eir dull capacitie and bad natures they think ſcarce t for any other ſtudy. He entreated me [*lib.* 10. *ep.* 7, & 18. *p.* 518. *f.* & 520. *e*] to ſeek out a man whom thought a fit Under-maſter for this his School (*Will- ily being the firſt Upper-maſter*) I enquired in many aces but could hear of none. At length being at *Cam- idge* among ſome Maſters of Arts, I propounded it to hem; one of them (and he of no mean eſteem) ſmi- ing, ſaid, *who would endure to live in that School among boyes, that could make a ſhift to ſcrape up a livelyhood any where elſe?* I anſwered modeſtly, that it ſeemed to me a very honeſt imployment, to inſtruct young people in learning and good manners; that *Chriſt* did not de- ſpiſe *that age*, that a man could beſtow his pains upon no age better; and in no place expect a better effect or reward of his pains then at S. *Pauls* School, becauſe it is in the *midſt* of *London*, and *London* the *chief* City of the Kingdome, where from all other parts the lines (or gentrie and ingenuous people) meet as in a centre. And I added, that if men were truly pious, they would think that they could no way ſerve God better then by bringing children to Chriſt. But he drawing up his noſe and ſcoffing, replyed, if any have a minde to ſerve Chriſt let him go into a Monaſterie or Religious houſe. I anſwered, that S. *Paul* placed true *Religion* in the du- ties of *Charity*; and that charity conſiſted in doing as much good to our neighbours as we could. He reje- cted that as ſillily ſpoken. *Behold*, quoth he, *we have left all*, therein is perfection. I finally told him, that that man hath not left all, who when it is in his power

to

to do good to very many people, ſhuns the imploy-ment becauſe he thinks it too mean for him ---And (leſt we ſhould have wrangled) I left the man. you here ſee the wiſdome of the *Scotiſts*.

§. 13. Our quick-ſighted Dr. *Colet* ſaw very well that the main hope and pillar of a Common-wealth conſiſts in furniſhing youth with good literature, an therefore did he beſtow ſo much care and coſt on th ſchool. Though it ſtood him in an * infinite ſum o money to build and en-dow it, yet he would ac-cept of no copartner One left indeed a legac of *an* 100 *pounds* ſterlin to the ſtructure of it; bu *Colet* thinking, that if he took it, ſome lay-people would challenge to them-ſelves I know not wha authority over the ſchool did by the permiſſion o his Biſhop, beſtow it up-on holy veſtments for the quire. Yet though he would ſuffer no lay-man to have a finger in the building, h entruſted no Clergy-man ( not ſo much as the Biſhop Dean and Chapter of S. *Pauls* ) nor any of the Nob lity, with the overſight of the revenues, but ſome mar-ried citizens of honeſt report. When he was asked why he would do ſo? he anſwered, That there wa nothing certain in humane affairs; but he found lea corruption in ſuch men.

§. 14. As all men highly commended him for h * ſchool, ſo many won-dred why he would buil

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* So vaſt charges, as would have ſcared even a Peer of the Realm to think on it; for he laid out all his inheritance upon it. Tam ingentes ſumptus ut ſatrapam quoque deterrere poſſint, &c. *Eraſm. l.* 28 *ep.* 28. *epiſt dedic. ad Copiam verborum.* which book he wrote for the benefit of S. *Pauls* ſchool, as he wrote his book called *Eccleſiaſtes, ſive de ratione concionandi* (at the requeſt of Biſhop *Fiſher*) for *Chriſts* Colledge and S. *Johns* in *Cambridge*, as appears by the epiſtle dedicatory before it.

* Of which ſchool Sr. *Thomas More* writ thus to Dr. *Colet*, *Neq; valde miror ſi clariſſimæ ſcholæ tuæ rumpantur invidia. Vident enim uti ex equo Trojano prodierun Græci qui barbaram diruerent Trojam, ſic è tua prodire ſchola, qu ipſorum arguunt atq; ſubvertunt inſcitiam.* Lib. 23 .p. 870. cite by *Stapleton*. tom. 4. p 993.

[illegible] an houſe, within the bounds of the *Carthuſian*
onaſtery; which is not far from the palace at *Rich-*
*nd*: but he told them, that he provided that ſeat for
mſelf in his *old age*, when he ſhould be unfit for la-
ours, or broken with diſeaſes, and ſo conſtrained to
tire from the ſociety of men. There he intended to
hiloſophize with two or three eminent friends, among
hich he was wont to reckon me; but death prevented
n. For being few years before his deceaſe viſited
ice with the ſweating ſickneſs ( a diſeaſe which ſei-
d no countrey-men but *Engliſh*) though he recover-
yet he thereupon grew conſumptive, and ſo died.
e Phyſician thought that the dropſie kill'd him; but
en he was diſſected, they ſaw nothing extraordina-
onely the capillary veſſels of his liver, were beſet
h puſtles. He was buried in the ſouth-ſide of the
ire of his own Cathedral, in a low ſepulchre, which
to that end had choſe for himſelf ſome years before,
th this inſcription, JOHN COLET. [ *But*
*reof I will add more in the laſt page of this narrative.*]

§. 15. In the mean while I ſhall ſay ſomewhat, firſt of
*nature*, ſecondly of his paradoxical *opinions*, and
dly of thoſe *afflictions* wherewith his ingenuous piety
s exerciſed; for ſome whereof he might have thank-
his own natural temper. For he was of a very high
it, hugely impatient of any injury, wonderfully
one to laſciviouſneſs, luxury, and overmuch ſleep, to
ting and faceciouſneſs above meaſure, ( all this he
nfeſſed to me himſelf ) and he was not wholly ſafe
om covetouſneſs. But againſt each of theſe he fought
h a good fight, by Philoſophy, Divine contempla-
ns, watching, faſting, and prayer, that he led the
hole courſe of his life free from the infections of this
orld; and as far as I could any way gather ( by famili-
ity and much liberal converſe with him ) was a pure
gin to his dying day. All his wealth he diſtributed
pious uſes. [*of which I have ſaid ſomewhat already, and*
*ll ſay more anon.*

§. 16. [Lib.

§. 16. [*Lib. 23. ep. 5. p. 1206. 2.*] He had an unk
that was a very old ill conditioned man, with whom h
did not agree. The difference between them was n
about a trifle, but ſo vaſt a ſum of money that a ſ
might almoſt have fought with his father about it. *Col*
being to dine with the Reverend Father in Go
**William* Archbiſhop o
*Canterbury*, took me
the boat with him fro
S. *Pauls* to *Lambeth*. A
the way he read the re
medie of anger in m
*Enchiridion*, but did not tell me wherefore he read
When we ſat down, it chanced that *Colet* ſat over a
gainſt his uncle; and there he was very ſad, neith
ſpeaking a word, nor eating a bit. Now the Archbi
ſhop had an excellent faculty in ſuch a caſe (
make every one merry at his table) ordering hi
diſcourſe according to each mans peculiar temper; ſo
he began to compare our ſeveral ages, and then tho
who ſat muſing before, fell to chatting; and the unkle
(as old men are wont to do) began to brag, tha
though he were ſo far ſtricken in years, he felt no de
cay of his ſtrength. After dinner they two had ſom
diſcourſe betwixt themſelves; but what I cannot tel
When *Colet* and I were come back to the boat, he to
me that he ſaw I was an happy man; I anſwere
that I wondred why he ſhould call me happy, wh
thought my ſelf the unhappieſt perſon in the world
whereupon he told me, that he had been that day ſo an
gry with his unkle, that he had almoſt reſolved (brea
ing all bonds of Chriſtian modeſty, and natural aff
ction to his kinred) to have ſued him openly at law
That for this reaſon he took my *Enchiridion* in his han
along with him, to read *the remedy againſt anger*, an
that the reading of it had done him much good; Th
by that prattle in dinner time, the bitterneſs and he

* What an exemplary man this *William* was, and how excellent a pattern of a good Prelate, ſee in *Eraſmus* 's *Eccleſiaſtes* in the middle of the firſt book, which is extraordinarily well worth the reading.

th was ſo far allayed, as that when the Archbiſhop
ed aſide, and they talke together privately, the
le difference was compoſed. [p.705.] In a word,
did daily ſo endeavour to conquer all his paſſions,
ſubdue the haughtineſs of his minde by reaſon,
he would take it well to be admoniſhed even by
hilde.

. 17. Laſciviouſneſs, ſleep, and luxury he chaſed
y by abſtaining conſtantly from ſupper, by conti-
l ſobriety, indefatigable ſtudy, and holy conferen-
But yet when there was occaſion, either to diſ-
ſe with fair Ladies, or jeſt with witty perſons,
aſt with pleaſant, a man might eaſily perceive ſome
e-ſteps of his *nature*, which made him for the moſt
keep from the ſociety of all lay people; but eſpeci-
from banquets, to which when he muſt needs come,
ōmonly took with him me or ſome learned friend,
whom he diſcourſed in Latine, that he might a-
d idle talk. His cuſtome was to eat onely of one diſh,
ontent himſelf with one glaſs of beer or ale, or two
he moſt. And though he was delighted with good
e, yet he drank very little of it; always ſuſpecting
own ſanguine complexion and inclination, and be-
very wary of all thoſe things, by which he might
nd any perſon whatſoever.

. 18. In all my life I never ſaw a more happy wit;
thence it came that he was exceedingly pleaſed
h ſuch wits as were like himſelf: but at all times
n he might chooſe his diſcourſe, it was of ſuch
gs as prepared him for the immortality of a life
ome. And when at any time he refreſht himſelf
h pleaſant ſtories, he did not fail to make uſe of his
oſophy in them. He was much pleaſed with the
ty and ſimplicity of nature in little *children* (to the
ation of whom we are called by our bleſſed Savi-
) being wont to compare them to *angels*.

. 19. Now for the ſecond particular, his *opinions*;
he

much differed in them from the vulgar. The ſc
( of whoſe acuteneſs moſt men have an high co
he eſteemed heavie fellows, and any thing rather t
ingenious. And yet he had a worſe opinion of Th
*Aquinas* ( for what ſeaſon I know not ) then of *Sco*
For when I ſometimes commended *Thomas* to him
no contemptible authour ( among the moderns )
cauſe he ſeemed to have read both Scriptures and
thers ( as I gueſſed by his *Catena Aurea* ) and to h
ſomewhat of affection in his writings; *Colet* ſee
not to minde me two or three times, & ſaid noth
But when at another diſcourſe I ſpoke the ſame
with more vehemency, he lookt ſtedfaſtly upon me,
ſee whether I were in jeſt or in earneſt, and whe
ſaw I ſpoke ſeriouſly, he replied thus in a paſſion,
*do ye commend this man to me? who if he had not*
*very arrogant would never ſo raſhly ( and yet ſo magiſt*
*ally ) have preſumed to define all points of religion:*
*he had not ſavoured too much of the ſpirit of the world,*
*would not have polluted all the doctrine of Chriſt w*
*much of his own profane philoſophy.* I wondred at the
enthuſiaſtick poſture of the man; and after that ſet
reading *Aquinas* his works more attentively;
muſt needs confeſs, that my opinion of him ab
much.

§. 20. No man was more a friend to true Chri
piety, yet he had little or no kindneſs for Monks, or
ther I ſhould ſay for thoſe who are now ( for the
part falſly ) ſo called: and therefore while he lived
gave them but little, and when he died, nothing.
that he hated the profeſſion, but becauſe he ſaw
did not live according to it. Yet his deſire was to
diſengaged himſelf from the world, and betaken h
ſelf to a Monaſtery, if he could any where have fo
a ſociety that was truly and unanimouſly reſolved
an Evangelical life. And when I went into *Italy*,
charged me to ſeek for ſuch an one; telling me tha

found ſome Monks there, who were really pri-
nd pious: commending alſo ſome *Germans*, among
n he thought that the footſteps of the good old
ion did ſtill remain.

21. Though he lived very chaſtly himſelf, yet he
a very charitable opinion of thoſe Prieſts and
s, who had no other crime but venery. Not that
l not heartily abhor the ſin; but becauſe he found
en far leſs miſchievous then others (if compa-
who were haughty, envious, backbiters, hypo-
, vain, unlearned, wholly given to the getting of
y and honour. Yet theſe had a mighty opinion
emſelves, whereas others by acknowledging their
ity, were made more humble and modeſt. He
that to be covetous and proud was more abomi-
e in a Prieſt, then to have an hundred concubines;
ut he thought incontinence to be a light ſin; but
ouſneſs and pride to be at a greater diſtance from
piety. And he was not more averſe to any ſort of
, than ſuch Biſhops who were wolves in ſtead of
herds: and commended themſelves by external
e of God, ceremonies, benedictions, and indul-
es to the people; while with all their hearts they
d the world, that is, glory and gain. He was not
diſpleaſed with them, who would *not* have *images*
her painted or carved, gold or ſilver) *worſhipt in*
ches; nor with them, who doubted whether a no-
s *wicked Prieſt could conſecrate the Sacrament*.
eby not favouring their errour, but expreſſing his
gnation againſt ſuch Clergy-men, who by an open
life gave occaſion to this ſuſpicion.

22. He ſaid, That the Colledges in *England*
hich are large and ſtately) hinder good literature,
are receptacles of idle people: nor did he much re-
the publick Schools, becauſe there ambition and
did corrupt the ſincerity of all old diſcipline. As he
much approve of *ſecret Confeſſion* (profeſſing that

he never had ſo much comfort from any thing
ſo he quick condemned [illegible] in it; and
Whereas it is the cuſtome in *England*, for pri
conſecrate the hoſt, and receive it almoſt every
was content to ſacrifice on Sundays and Holi da
ſome few days beſide: either to gain more tim
ſacred ſtudies, and fit himſelf the better for his
employments, and the buſineſs of his Cathed
becauſe he found that his devotion had a great
when it was ſharpened with intervals. And
would not condemn them who were minded
to the *Lords* table every day. Though he was
learned man himſelf, yet he did not prize that
and laborious ſort of wiſdome, which is fully
ed by knowledge of ſeveral ſciences, and rea
multitude of books, ſaying oft, that the native
conſtitution of mens parts, and the ſincerity of
wit was loſt thereby, and that they rather got a
ſort of madneſs, then any true incentive to Ch
innocence, ſimplicity, and charity.

§ 23. He attributed very much to the Epiſtles
H. Apoſtles; but when he compared them wth the
derfull Majeſtie wch is to be found in our *Saviou*
ſayings and ſermons, he thought them ſomewhat
He had very ingenuouſly reduced almoſt all the ſa
of Chriſt to *ternaries*, and intended to write a bo
them. He wondred that Romane Prieſts ſhould
forced to ſay ſo many prayers every day; nay, th
they are much employed, whether at home or
journey; but he much approved of the perfor
divine ſervice magnificently. He diſſented from in
merable opinions now commonly received in
Schools, in which he would ſometimes tell his m
to his friends, but ſay nothing to others, leſt he ſho
incur a double inconvenience, *viz.* to loſe his own cr
and do them no good: perhaps harm. There was
book ſo heretiqal, that he was not willing to reade

att

ely; profeſſing that ſometimes he advantaged
more by ſuch, than by their works who deter-
every queſtion which they handle in ſuch a man-
hat they often [illegible] their readers, and ſometimes
[illegible]
. He deſired not that any one ſhould in ſpeaking
ly be guided altogether by the precepts of *Gram-*
ar he ſaid, oft hindred one from ſpeaking well ):
y in reading the beſt authours. Which opinion
s its own puniſhment along with it: for though
eloquent both by nature and education, & had
ful ſtore of *matter* in his head when he began to
s ſpeech, yet he oft tripped in thoſe things which
cks are wont to take notice of. And thereupon I
oſe he abſtained from writing books, which
h he had not done: for I *HEARTILY DESIRE*
* *MEDITATIONS OR*
*RS OF THIS MAN,*
*WHAT LANGUAGE*
*VER THEY ARE*
*NNED.*

* You have a catalogue of Dr. *Colets* works in the ſecond page of my Preface to this book, where I ſhould have added, that *his Commentary on the E-*
*to the Romans*, and an *Epiſtle* of *his to a Cardinal* (both
with his own hand) are in the Library of S. *Pauls* ſchool
*ndon*; together with the printed ſtatutes of that ſchool, and
*Will*, copied out of the Prerogative Office, which will
ſome light to this Narrative.

. 11. And now, leſt you ſhould think any thing
ing to the complete piety of $D^r$. *Colet*, in the laſt
e hear his afflictions. He never agreed well with his
hop, who (to ſay nothing of his manners) was a ſu-
itious and ſtubborn *Scotiſt*; & thereupon thought
ſelf half a God. Of which ſort of men, though I
ow ſome whom I will not call *knaves*, yet I never
y one whom I thought I might truly term a *Chriſti-*
. Neither was the Doctour acceptable to moſt of his
n Colledge, becauſe he was very tenacious of regu-
diſcipline; and the Prebends complained that he
d them as if they were *Monkes*, whereas indeed that

Colledge was anciently (and in old records is c the Eastern Monastery: [*as Weſtmonaſterium, the era Monaſterie.*]

§. 26. But when the old Biſhop (for he wa ſcore years of age) his hatred grew too high ſmothered; the fire brake out; and adjoyning two Biſhops as wiſe and virulent as himſelf, he beg trouble D. *Colet*, exhibiting articles againſt him Archbiſhop of *Canterbury*, taken out of his Ser 1. That he ſaid, ye *Images were not to be wor* 2. That preaching upon that paſſage in the G *Feed, feed, feed my ſheep*, he expounded the fi good example; the ſecond by *ſound doctrine* (as Expoſitors do) but in the third he differed from denying that the Apoſtles who were poor men, commanded to feed their ſheep with *temporal re* becauſe they had *none* of it themſelves: & that he ſomwhat elſe in this third place. Laſtly, That by bl *thoſe that read all* *of their ſermons*, (w I confeſs many do in *England* very ly) he had obl taxed his Dioceſan being a very old was wont to do ſo Archbiſhop (being acquainted with C * excellencies) ved the articles; b ſtead of being Judge, became h vocate.

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* [illegible] *writing* in his *general practiſe of Phyſick, part.1. c.12. Sect. 1.* ſaith, that one of his excellencies was a memorie, ſo ſtupendious that he could repeat all the *Decretals*, memoriter verbatim, and never forgat any thing that he read. And that he got this by help of a medicine there deſcribed. *Sit fides penes autorem?* Yet there may be ſome truth in it. But I take *Polydore Vergil* to be far the more credible authour, who (*hiſt. lib. 26. p. ult.*) gives us a large relation of Dr. *Colets* life: yet nothing which you have not had in this of *Eraſmus*; except that his mother was *nobilis mulier*, that *Richard Fox* Biſhop of *Winchester* ſtirred up Dr. *Colet* to propagate learning, that he ſtudied at *Cambridge* as well as *ford*; that he deſired no honour, ſought no wealth or (which followed him running from them) and that for his diſpoſitions and holineſs of life, he was eſteemed in *Engl* moſt another Apoſtle *Paul*.

7. Yet the old mans fury did not end ſo, but
o incenſe the *Court* againſt him eſpecially K. *Hen-*
himſelf, becauſe the Doctor had ſaid in a ſer-
*that an unjuſt peace was to be preferred before a moſt*
which ſermon was preached in that nick of
when the king was raiſing forces againſt the
Two minim-friars were the chief men that ma-
this buſineſs, whereof one was an incendiary of
(for which he deſerved a Biſhoprick) the o-
with a pair of huge lungs, declamed in his ſermons
Poets, thereby aiming at *Colet*, who though he
il in muſick, yet was in truth averſe from Poetry.
28. Here the King (who was an excellent per-
his youth) gave an evident proof of his royal
exhorting *Colet* privately, *to go on in his preaching,*
*to tax the corrupt manners of that age, and not to*
*hide his light in thoſe moſt dark times; adding, That he*
*very well what incenſed the Biſhops ſo highly againſt*
*and how much good Colet had done by his divine life,*
*doctrine to the Engliſh Church and Nation; laſtly,*
*would ſo curb their endeavours, that it ſhould ap-*
*the world, who ever troubled Colet, ſhould not eſcape*
Hereupon *Colet* humbly thanked the King
his royal favour; but beſeeched Him not to do ſo;
that he had rather lay down his preferment,
that any ſhould ſuffer for his ſake.

29. But ſoon after another occaſion was offered,
which they hoped to ruine him. For it happened
the King made preparation to march after Eaſter
the *French*; and upon Good-Friday *Colet* made
to the King and Courtiers, which was much
admired, concerning *the Victory of Chriſt*: Wherein
exhorted all Chriſtians to fight under the banner of
heavenly King, and overcome: ſaying, That they
either through hatred, or ambition, or covetouſnes
fight with evil men, and ſo kil one another, fight
under the banner of *Chriſt*, but the *Devil*; ſhewing

withall how hard a thing it is to die like a Ch
how few go forth to battell free from hatred a
vemouſneſs ; and how difficult for ſuch to be in c
(without which no man ſhall ſee God) wh
their ſwords in their brethrens bowels. Adding
they ſhould rather imitate their King *Chriſt*, tha
gan *Ceſars* and *Alexanders*. And he had ſo many
ſmart paſſages to this purpoſe, that His Maje
ſomewhat afraid leſt this ſermon would dis-hear
ſouldiers that were liſted.

§. 30. Hereupon all the birds of prey flock
*Colet* like an owl, hoping the King would be in
againſt him. His Majeſtie commands *Colet* to co
fore him at *Greenwich*. He goes into the garden
Monaſtery of the *Franciſcans* which was near,
ſently diſmiſſeth his attendants. When they two
alone, the King bid *Colet* cover his head, and ſp
minde freely ; and then His Highneſs began
*Dean, be not ſurprized with needleſs fear: I did n*
*for you hither to diſturb your moſt holy labours (whic*
*ſolve to cheriſh as much as I can) but to unload my*
*ence of ſome ſcruples, and to deſire your advice concern*
*dutie.* The conference laſted almoſt an hour & a
and I muſt not relate it all. In the mean while
(the *Franciſcan* Biſhop) was in the Court ſtark
hoping that *Colet* had been in great danger, wher
King and he agreed in every particular very
Onely His Majeſtie wiſht, that what *Colet* ſpoke
he would ſpeak (ſometime or other) more *plai*
the rude ſouldiers ſhould mis-underſtand it, a
had ſaid, *That no war is lawfull among Chriſtians.*
thus *Colet* (by his ſingular prudence & moderation
onely ſatisfied the King, but got farther into his fa

§. 31. When they returned from the garden
Court, the King being about to diſmiſs *Colet*, calle
a cup, and drank to him, embraced him moſt ki
and promiſing him all the favours that could be ex

a moſt loving Prince, diſmiſſed him. And now
rtiers ſtanding round the King, expected to
the iſſue of this long conference; and the King in
aring of them all, ſaid, *Well, let other men chooſe*
*Doctors they pleaſe, and make much of them; this*
*all be my Doctour.* Whereupon *Bricot*, with the
f the gaping wolves departed: and from that
ward never dared trouble *Colet* any more; a
ho in an high fortune and plenty, was led &
ed not by his *nature*, but by *Chriſt*: in a word,
I ſhall not doubt to reckon in the catalogue of
ints, though he be never canonized by any Pope.
*Thus far* Eraſmus: *who in other epiſtles and di-*
*courſes of his works, inſerteth elogies of Dr.* Colet, *ſo*
*epiſt.* p. 610. d. & p. 311. b. lib. 5. ep. 4. p. 306. f.
*that they ſeem too numerous to be added here: I ſhall*
*a few lines collected out of* Stow*'s Survey of*
n (*in folio*) *concerning his kinred. His Father,*
n. *Colet* (*ſon to* Robert Colet *of* Wendover *in*
ghamſhire, *Eſquire, p. 573.*) *was buried at Step-*
*here his monument ſtill remains, p. 787. And the*
*of Sr.* Henry, *and his dame* Chriſtian, *and ten of*
*and ten of his daughters remain in the windows, on*
*th ſide of S.* Anthony (*alias* Antlin) *his Church*
dge-row. *But he was born in the Manor of* Hale
ckinghamſhire, *near* Wendover *and* Ailesburie:
*Manor our Dr. left to S.* Pauls *ſchool, and ſome of his*
*well there ſtill.* Mr. John Colet (*now a ſtudent in*
*emple*) *and his Father, as alſo* Mr. Nic. Ferrar *of*
Gidding *in* Huntingdonſhire, *are all very nearly re-*
*o our Doctour; of whom I ſhall onely ſay this, that they*
*ll three Fellow-Commoners in* Clare-Hall, *diligent*
*wers of the Chappel:* *And Mr.* Ferrar (*whoſe mother*
Colet) *would in my opinion, ſoon be as eminent for*
*tity, as our Doctour is, if his and my knowing and*
*friend Mr.* Timothy Thurſcroſſe, *would be per-*
*d to write his life.*

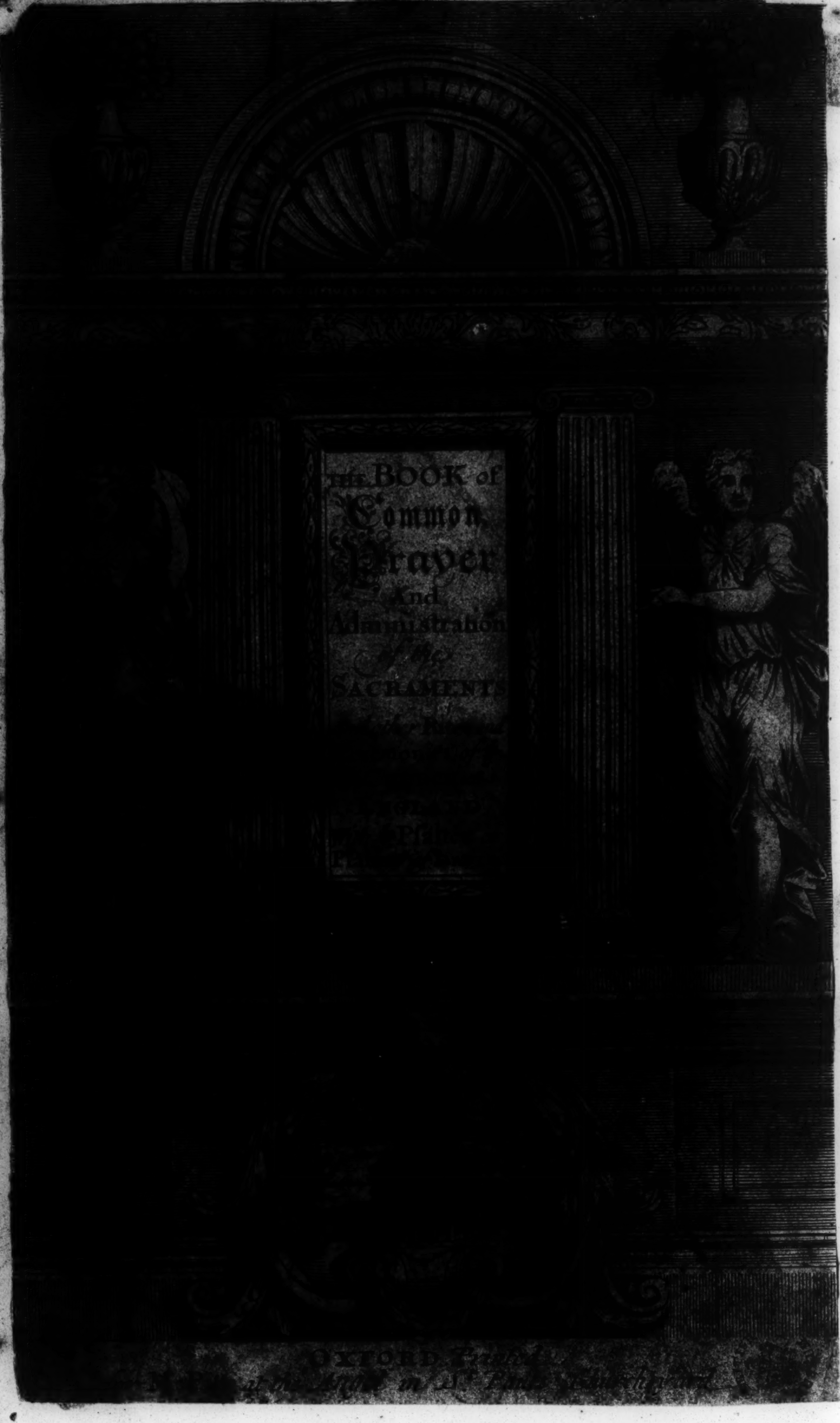
§. 33. *Dr.*

[illegible]

[illegible] Epiſt. [illegible] Coke, ita gratia [illegible] laborioſiſſimi [illegible] ſeminari [illegible] And that in [illegible] then holy S[illegible] and the old Canons of the Church, which in this Ser[illegible] urgeth ſo much, to be rehearſed and obeyed by othe[illegible] who had a good cauſe beſide, is [illegible] cap. 7. [illegible] Having ſaid ſo [illegible] already in my notes on D. Cokes ſermon, [illegible] I then cloſe all with [illegible] pag. 312. [illegible] 78 [illegible]

# FINIS.

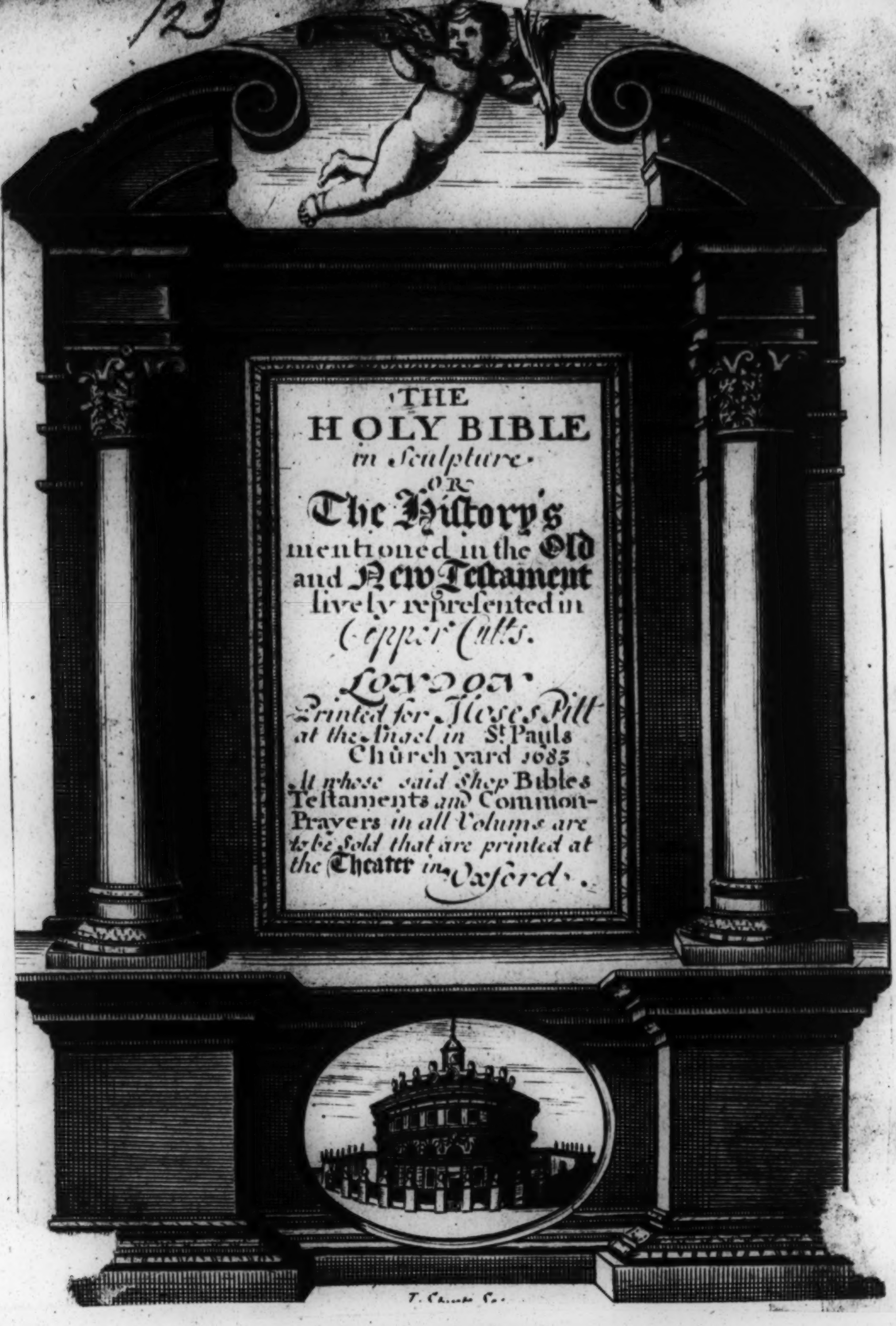
Errata. Pag. 43. lin. ult. read [illegible] Pag. [illegible] lin. [illegible] read [illegible] pag. 60. lin. 5. [illegible] read [illegible] lin. 23 [illegible] l. 16. add [illegible] pag. 451. [illegible] de diſ. & hab. [illegible] & de lapſ. pag 104.



THE BOOK of
Common
Prayer
And
Administration
of the
SACRAMENTS
and other Rites

OXFORD Printed
at the Angel in St Pauls Churchyard

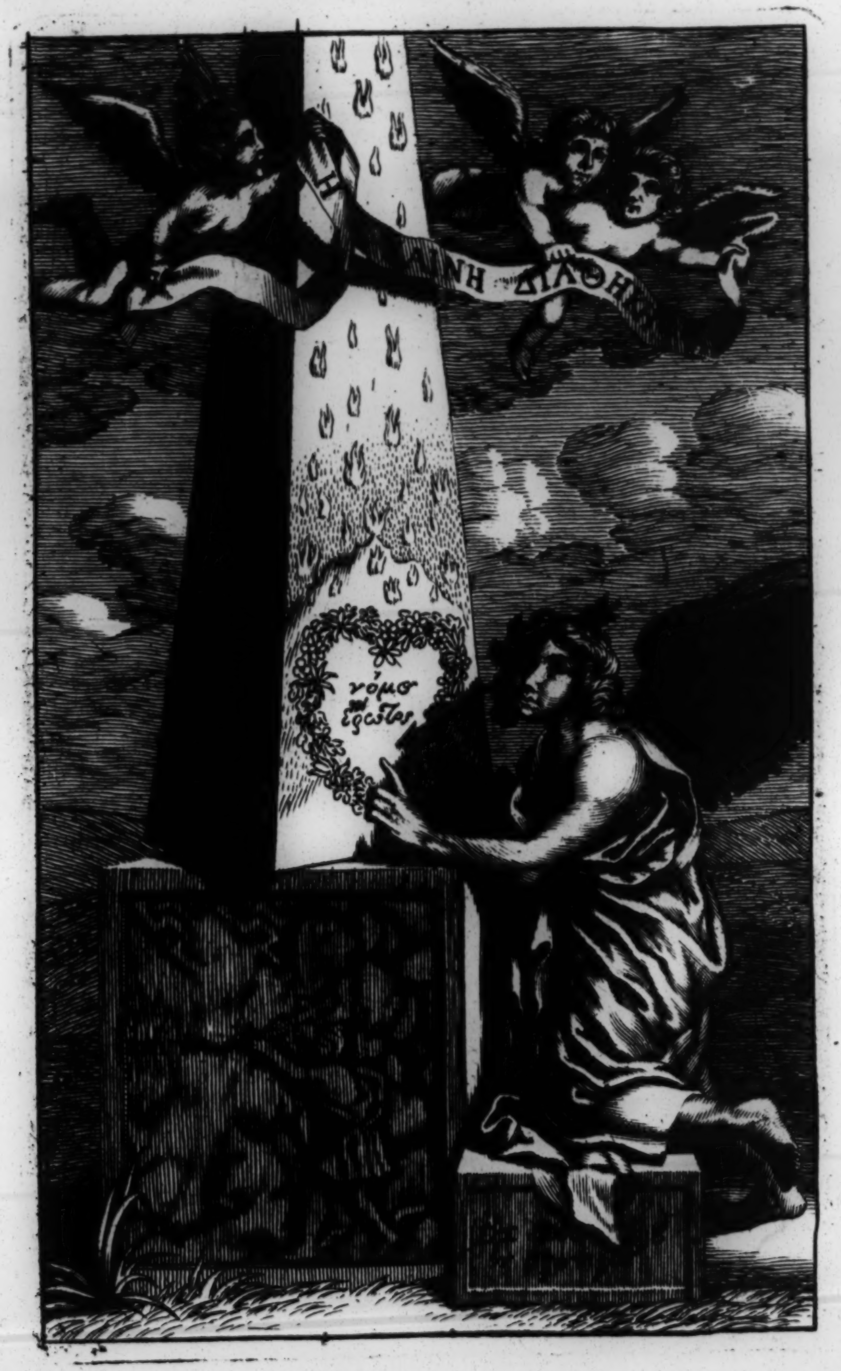
123

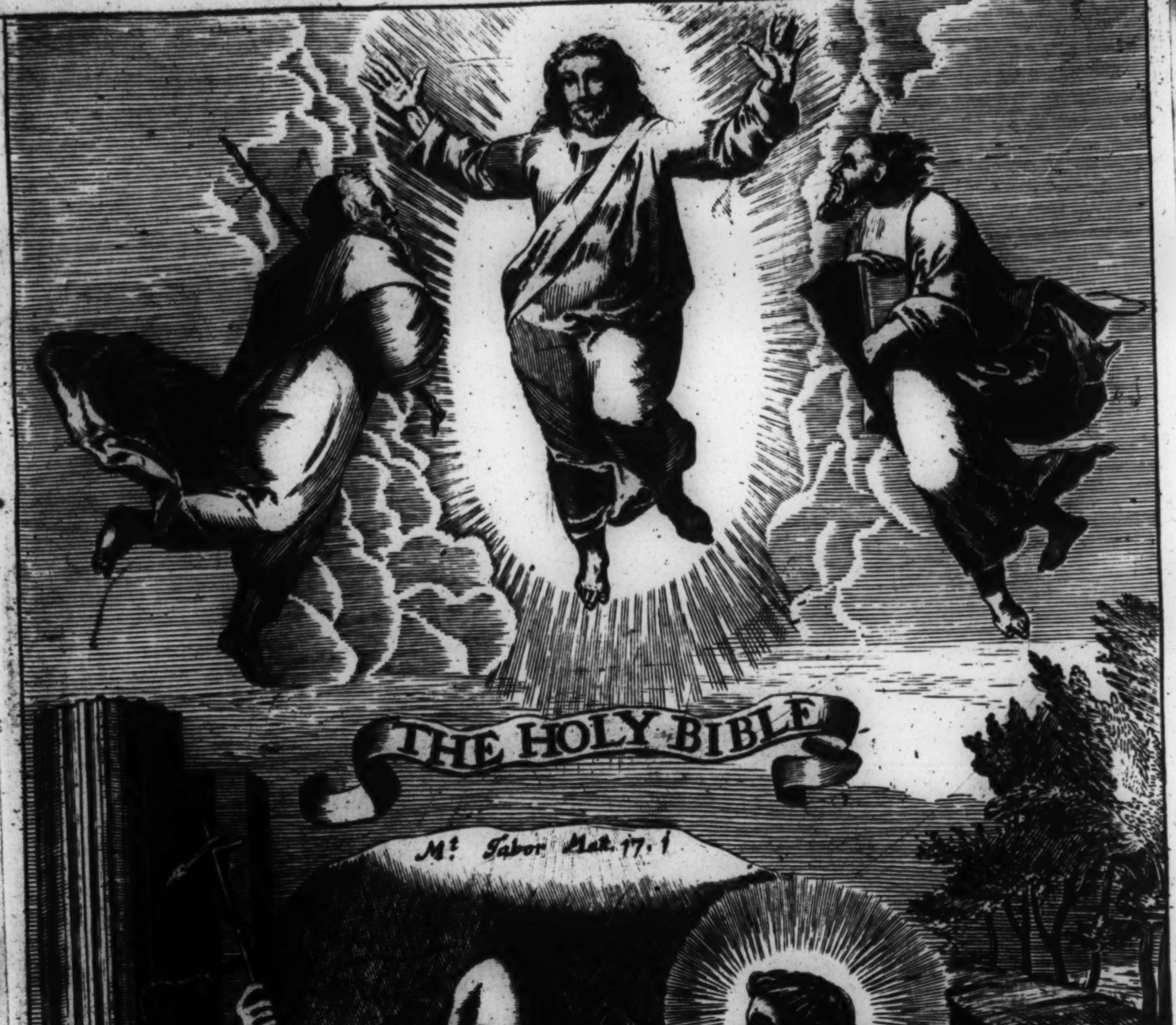


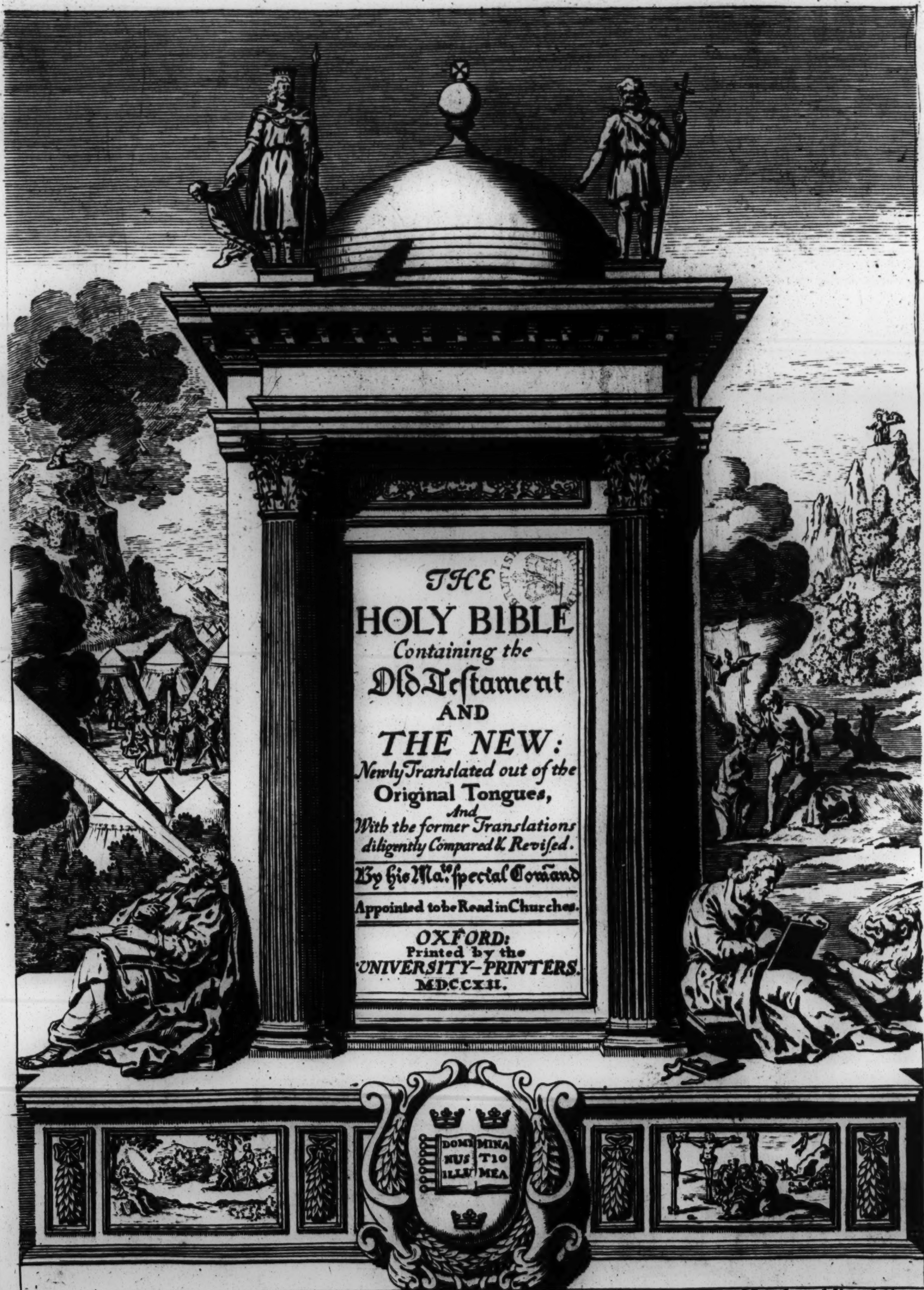
THE
HOLY BIBLE
*in Sculpture*
OR
The History's
mentioned in the Old
and New Testament
lively represented in
*Copper Cutts.*

LONDON
*Printed for Moses Pitt*
*at the Angel in* St Pauls
Church yard 1683
*At whose said Shop* Bibles
Testaments *and* Common-
Prayers *in all Volums are*
*to be Sold that are printed at*
*the* Theater *in* *Oxford*.

124




THE HOLY BIBLE
Mt Tabor Mat. 17. 1
At the Theater in OXON
I II III IIII V VI VII VIII IX X
The Law
The Gospell


DOMI NUS ILLU MINA TIO MEA

# THE
# HOLY BIBLE

*Containing the*
**Old Teſtament**
AND
*THE NEW:*
*Newly Translated out of the*
Original Tongues,
*And*
*With the former Translations*
*diligently Compared & Reviſed.*

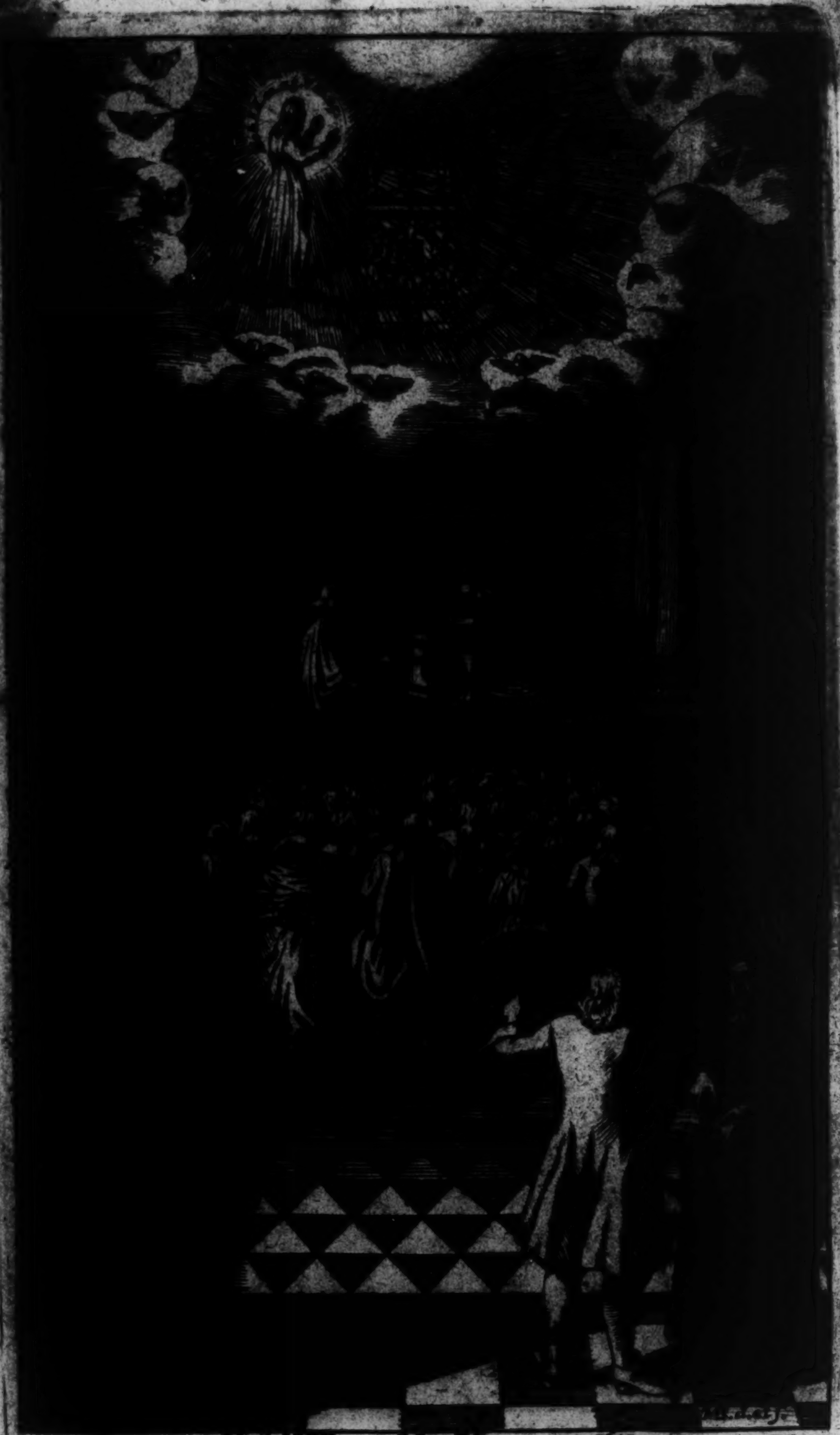
By his Ma$^{ties}$ ſpecial Comãnd

Appointed to be Read in Churches.

*OXFORD:*
Printed by the
*UNIVERSITY-PRINTERS.*
MDCCXII.

*M Burghers delin. et sculp.*

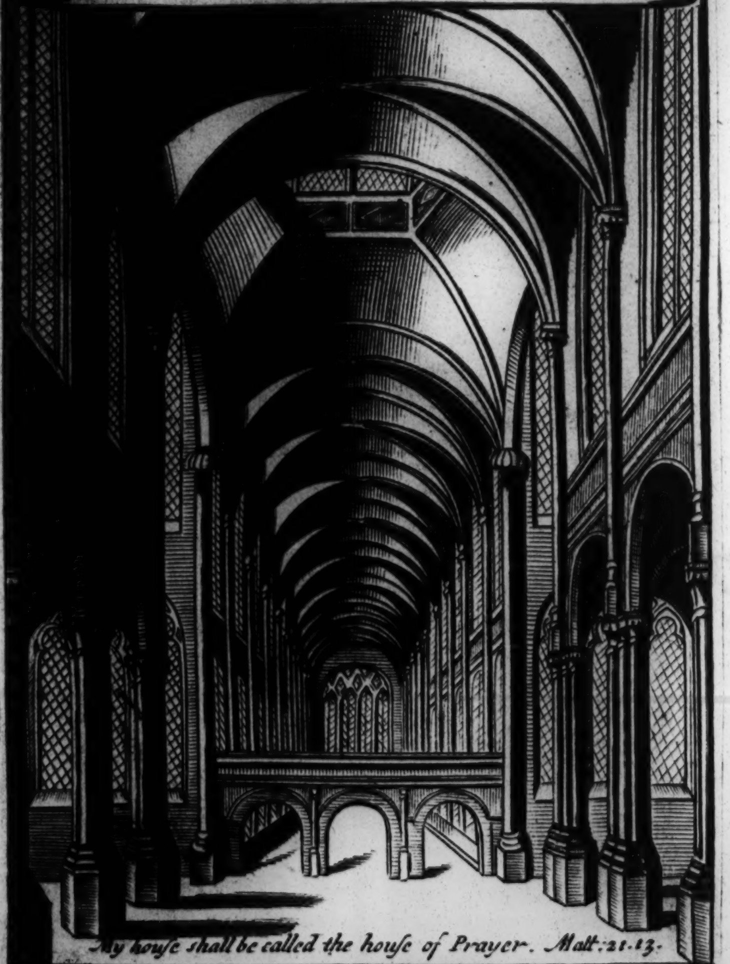
127



Matth. XVIII. 19. 20. I. Cor. XI. 23. 24. 25. 26.

128

The BOOK of
COMMON PRAYER
*Printed at ye Theatre in Oxford.*



*My house shall be called the house of Prayer. Matt. 21.13.*

old by M. Pitt at ye Angel in St. Pauls Church yard

# ADVERTISEMENT to BOOKSELLERS.

PRinted at Oxford, *by the* UNIVERSITY PRINTERS, the Books hereunder mentioned; ſold at the *Ware-Houſe* at *Stationers-Hall*, at the Prizes ſollowing, *viz.*

| | |
|---|---|
| **Bibles** in *Twelves*, Pareil, 10*d. per* Book, | 25 to the Quartern. |
| **Bibles** in *Twenty Fours*, Pareil, 16*d. per* Book, | 13 to the Doſen. |
| **Teſtaments** in *Octavo*, Brevere, 5*d. per* Book, | 25 to the Quartern. |
| **Teſtaments** in *Octavo*, Pica, 12*d. per* Book, | 27 to the Quartern. |
| —— *Ditto*, Fine, 18*d*, *per* Book, | 13 to the Doſen. |
| **Common-Prayers** in *Folio*, 4*s*. *per* Book, | 13 to the Doſen. |
| **Common-Prayers** in *Octavo*, Pica, with the *Singing-Pſalms*, and 39 *Articles*, 19*d. per* Book, | 13 to the Doſen. |
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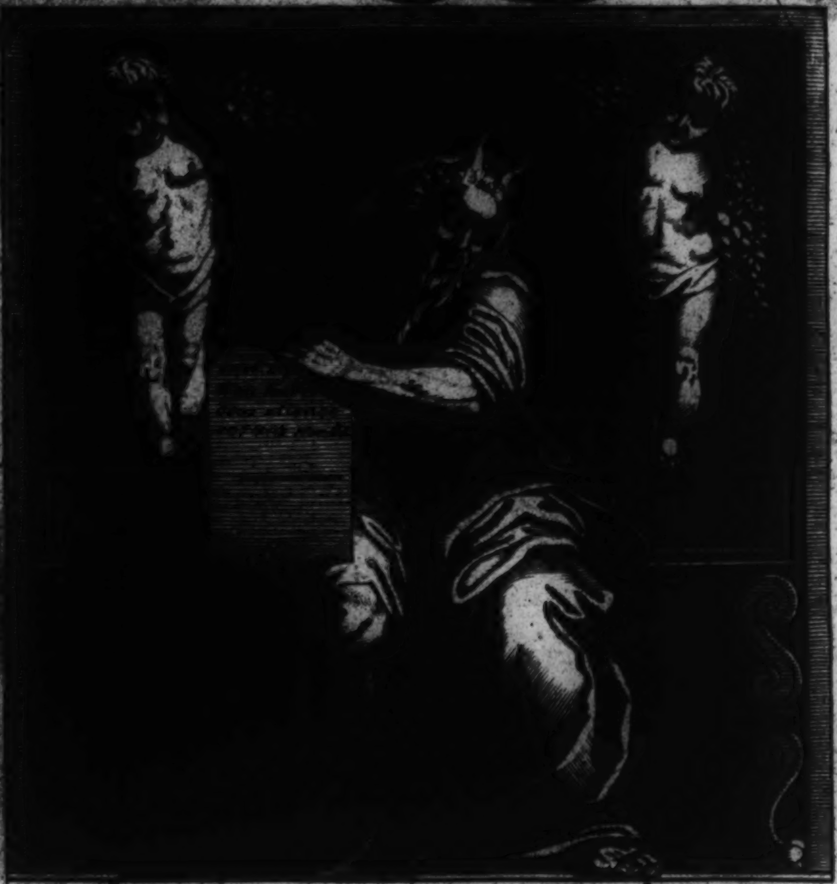
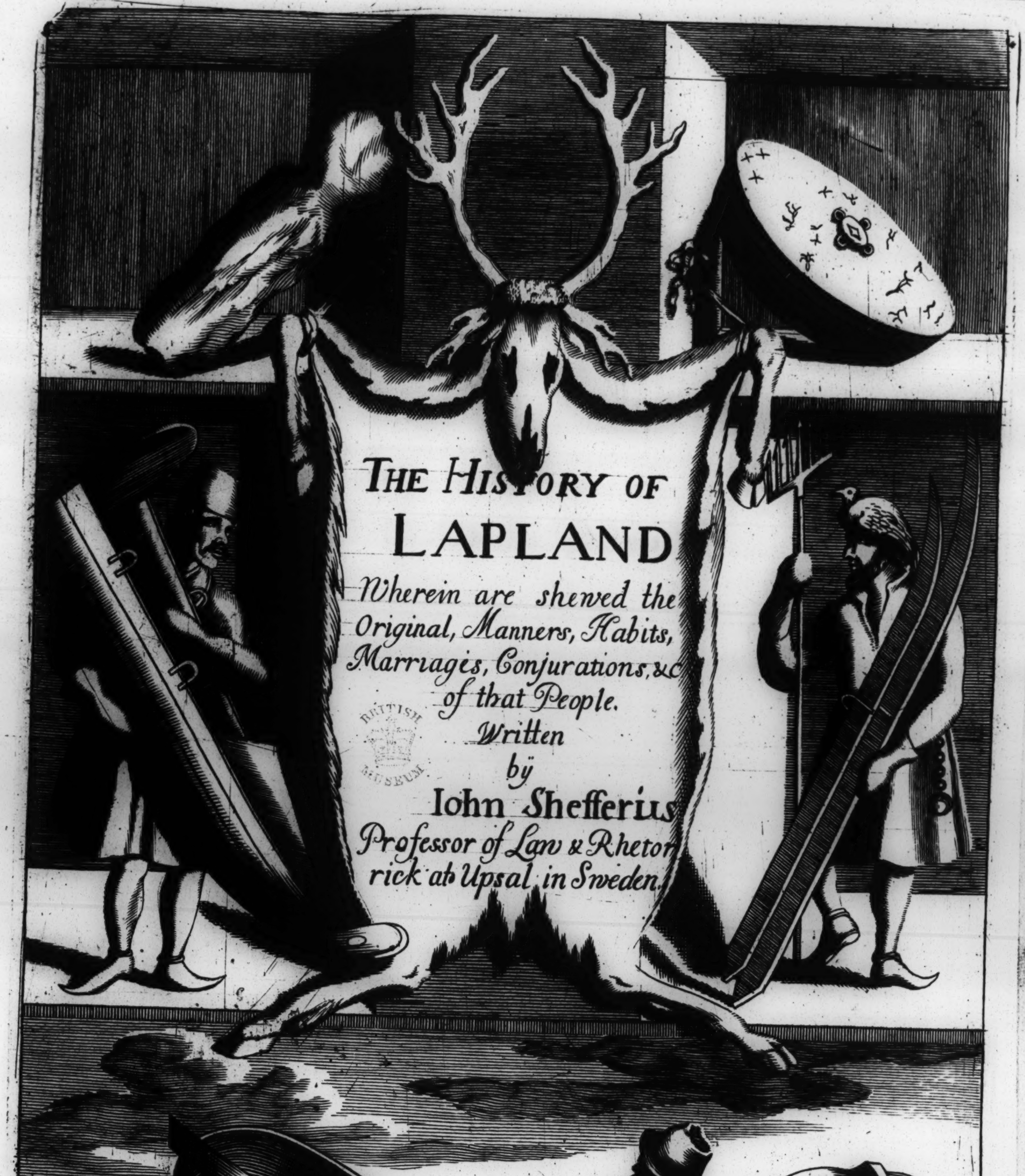
| **Common-Prayers** in *Twelves*, Brevere, with the *Singing-Pſalms* and 39 *Articles*, 12*d. per* Book, | 13 to the Doſen. |
| **Common-Prayers** in *Twelves*, Pareil, to Bind with the *Bible*, 3*d. per* Book, | 27 to the Quartern. |
| —— *Ditto* of a Crown Paper, to bind with the *Nonpareil Bible*, 3*d. per* Book, | 27 to the Quartern. |
| **Common-Prayers** in *Twenty Fours*, 5*d. per* Book, | 13 to the Doſen. |

# The LAW was given by MOSES. &c.



*Exterritus sum et tremebundus.*
*Heb: 12. 21.*

See here the Man of God, who Wonders wrought,
And ISRAEL from Ægyptian bondage brought:
Meek Man: yet Vnadviſedly he ſpoke.
Scourg'd the hard rock, and pretious tables broke.
Well might he be Tranſported for their ſake,
Whom Rebells mov'd to wrath, and Heav'n made Quake



# THE HISTORY OF LAPLAND

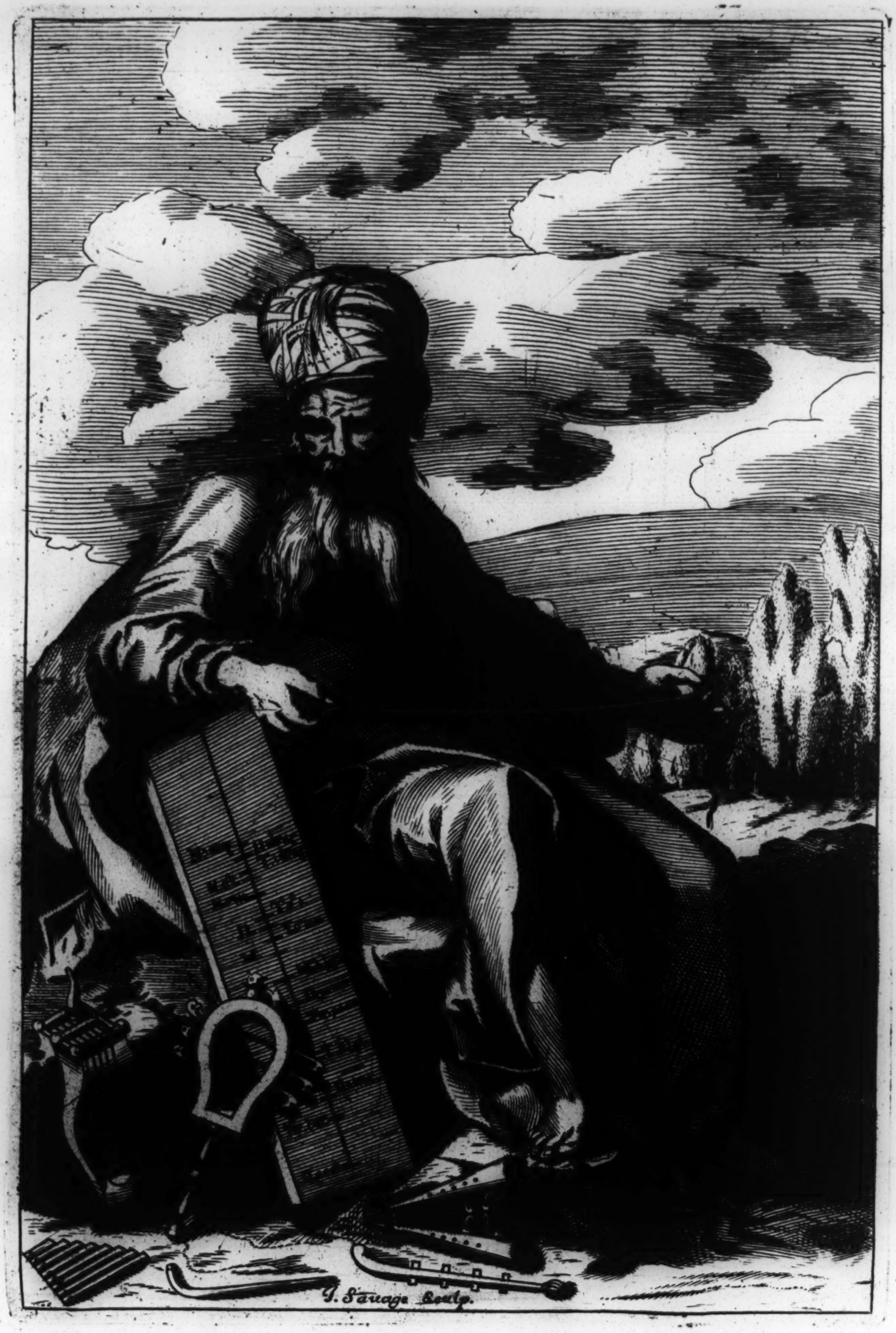
Wherein are shewed the Original, Manners, Habits, Marriages, Conjurations, &c of that People.

Written by

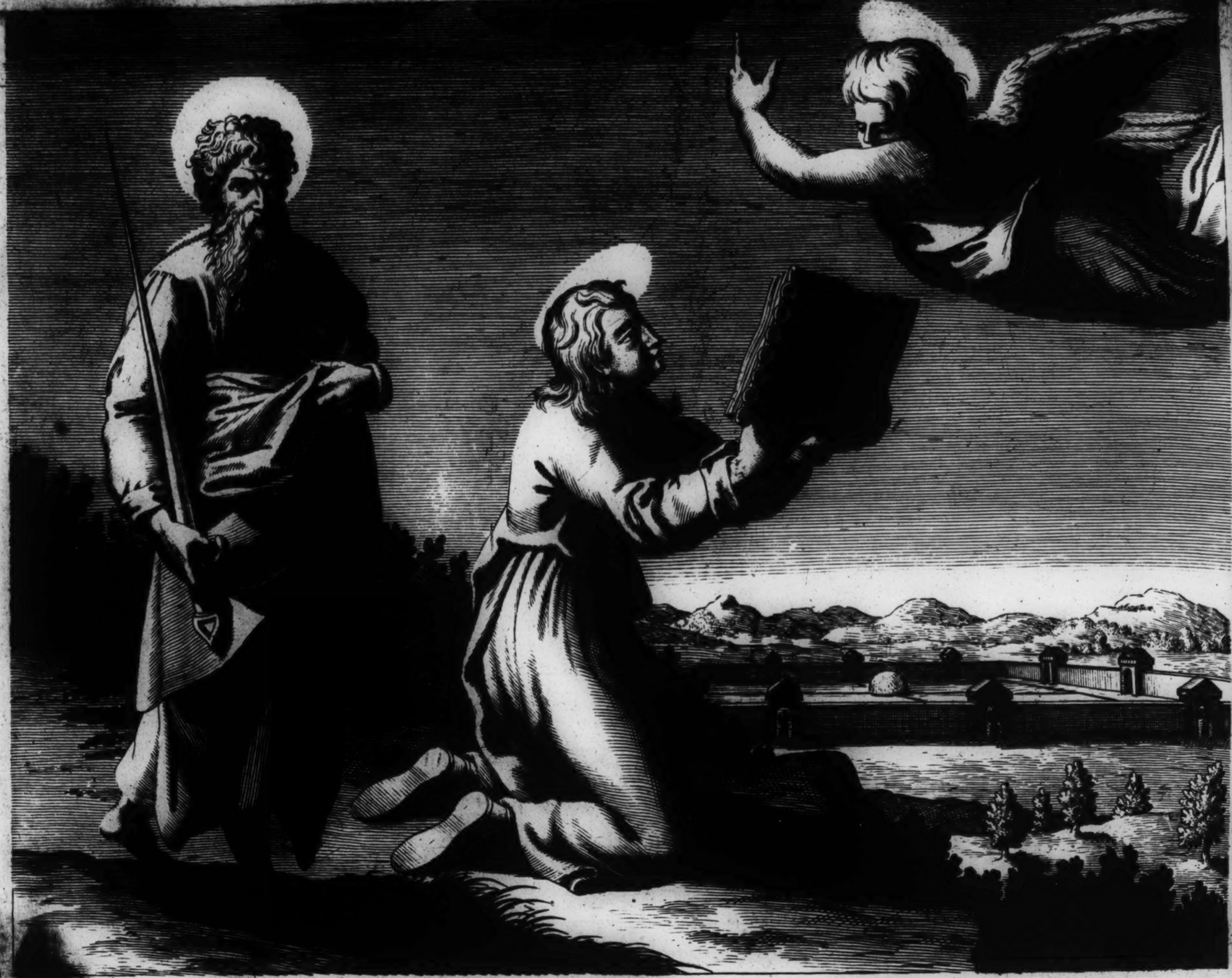
**Iohn Shefferius**

Professor of Law & Rhetorrick at Upsal in Sweden.

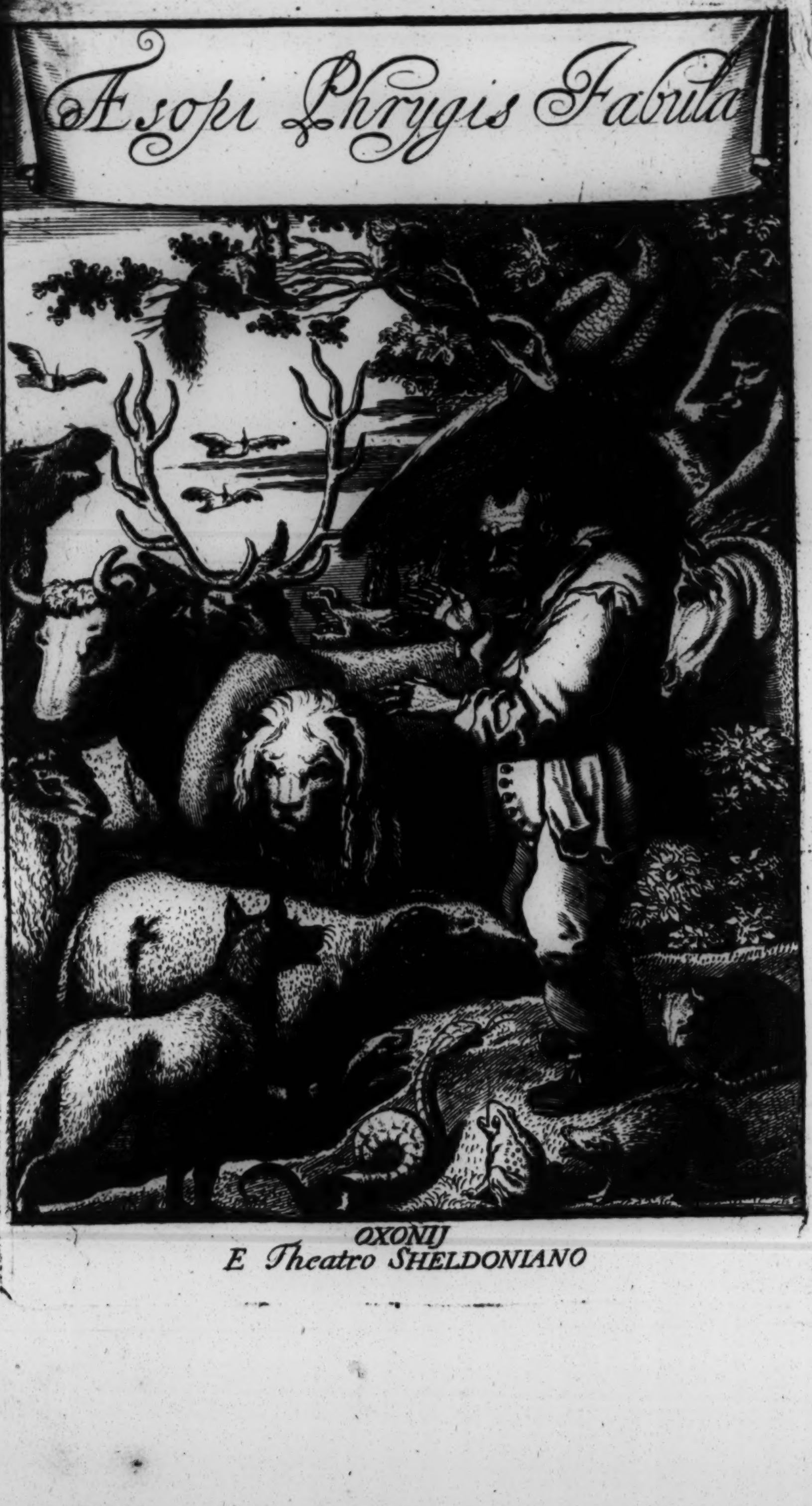
At the Theater in Oxon 1674.


I. Savage Sculp.

133

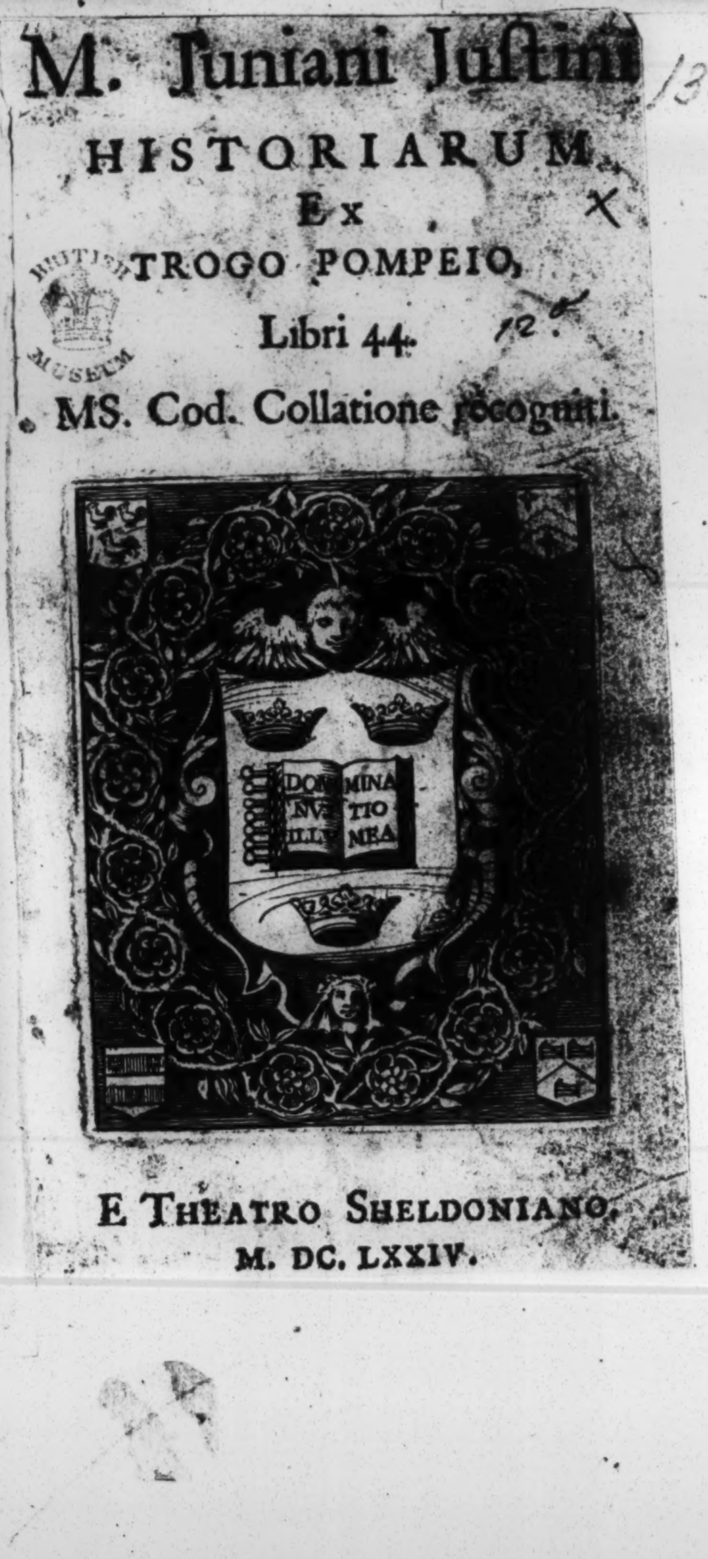


134


Æsopi Phrygis Fabulæ

OXONIJ
E Theatro SHELDONIANO

135



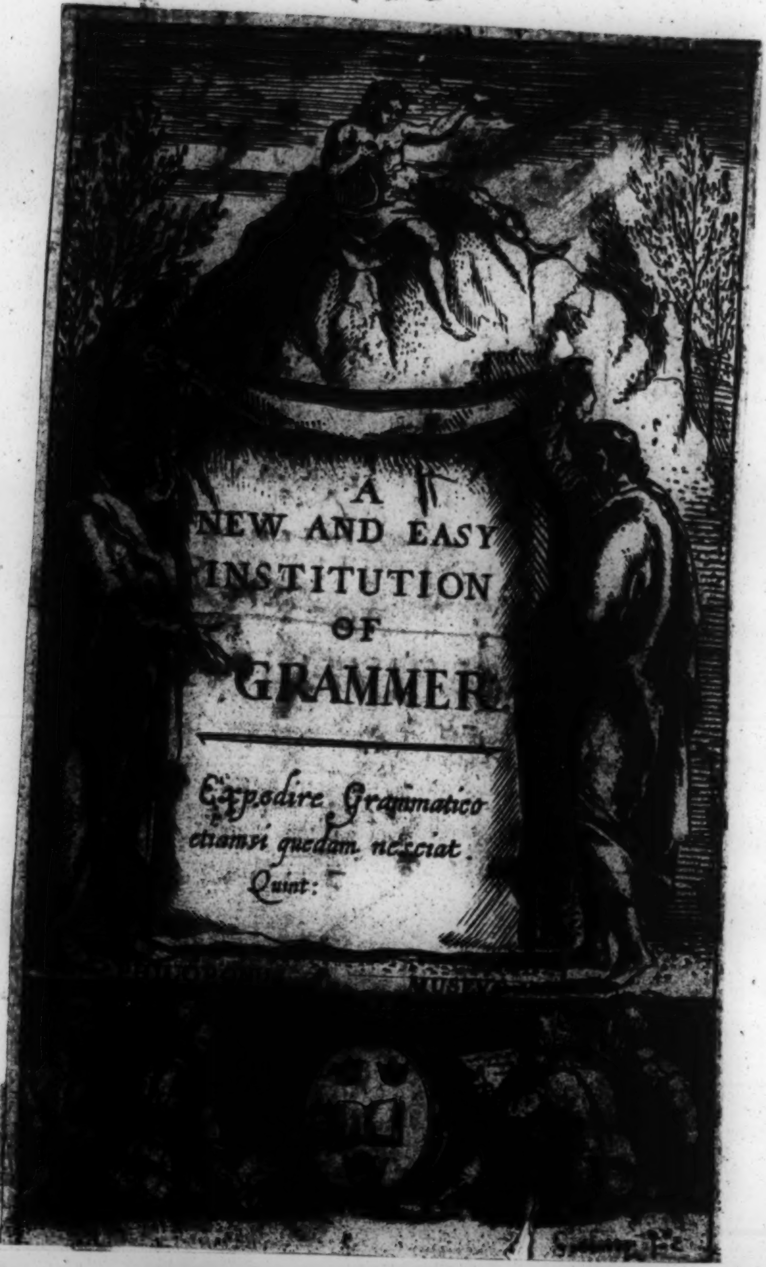
M. Juniani Juſtini
HISTORIARUM
Ex
TROGO POMPEIO,
Libri 44.
MS. Cod. Collatione recogniti.

E THEATRO SHELDONIANO.
M. DC. LXXIV.

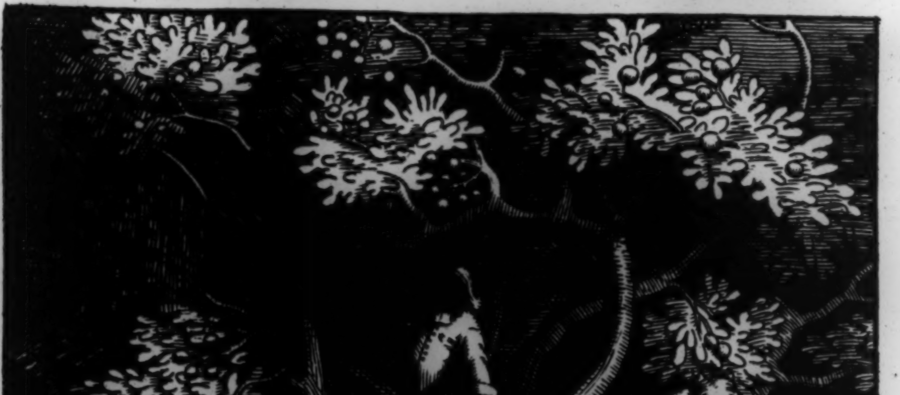
X

12d

136


A
NEW AND EASY
INSTITUTION
OF
GRAMMER
Expedire Grammatico
etiamsi quedam nesciat.
Quint:

137


M.Burghers delin. & ſculp.

*Ecce Puer fructus, ad quos ludi ipse Magiſter,*
*Et Pater invitant, & bene notus Amor.*

*Sæpe ulta eſt raptos crudelis Betula malos,*
*Nunc ut devites verbera carpe Puer.*

T.W.

Blank page

138

# Sancti Cæcilii
# CYPRIANI
# OPERA

RECOGNITA & ILLUSTRATA
Per
JOANNEM OXONIENSEM Epiſcopum.
Accedunt

## ANNALES CYPRIANICI

*SIVE*
Tredecim Annorum, quibus S. Cyprianus inter Chriſtianos
verſatus eſt, brevis hiſtoria Chronologice delineata
Per JOANNEM CESTRIENSEM.

1682 1682

139

# THE NATURAL HISTORY OF OXFORD-SHIRE,

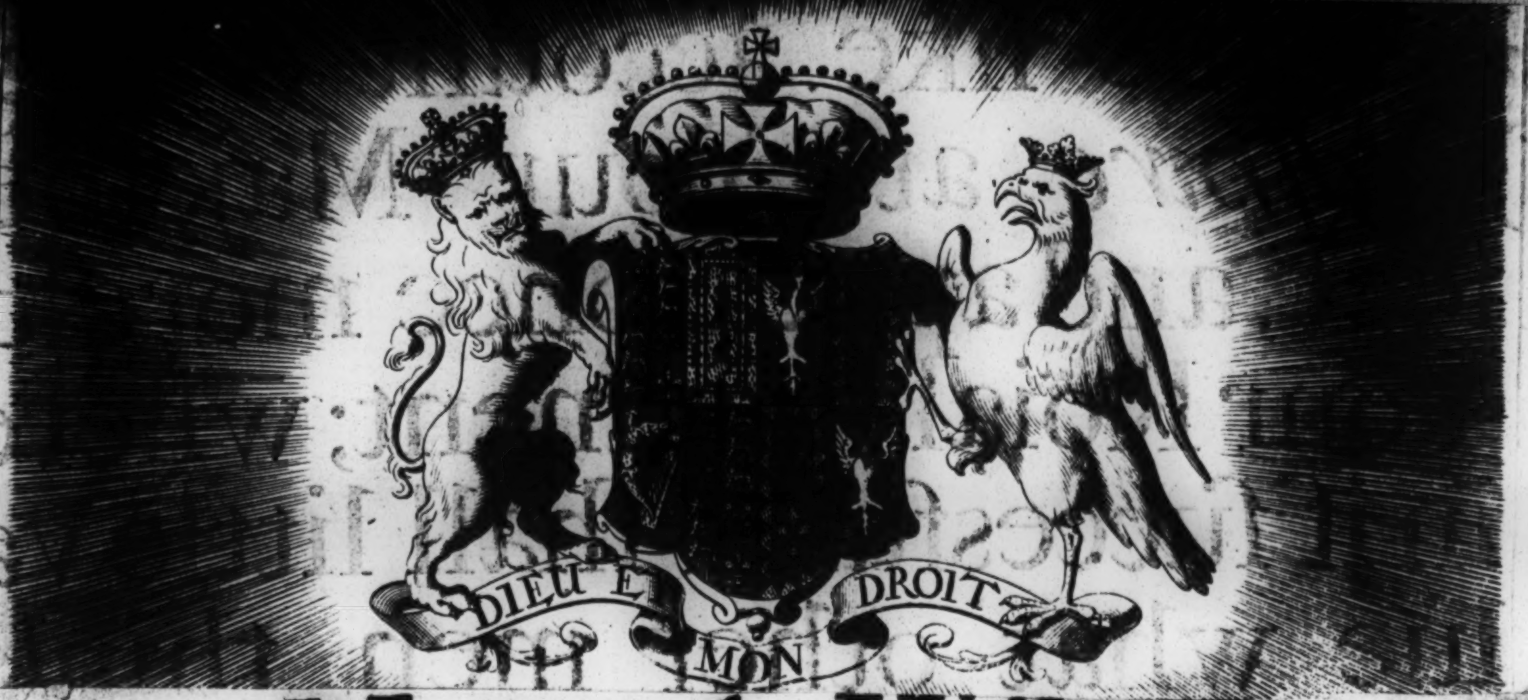
Being an Eſſay toward the *Natural Hiſtory* OF

# ENGLAND.

By *Robert Plot*, Doctor of Laws.

—πάντα γὰρ οὔπω
Ἐκ Διὸς ἄνθρωποι γιγνώσκομεν, ἀλλ᾽ ἔτι πολλὰ
Κέκρυπται. Arat. in Phænom.

Printed at the THEATER in *OXFORD*, and are to be had there:
And in *London* at Mr. *Moſes Pits* at the Angel in St. *Pauls*
Church-yard, and at Mr. *S. Millers*, at the Star near
the Weſt-end of St. *Pauls* Church.



41

# Natural Hiſtory
OF
# STAFFORD-SHIRE.

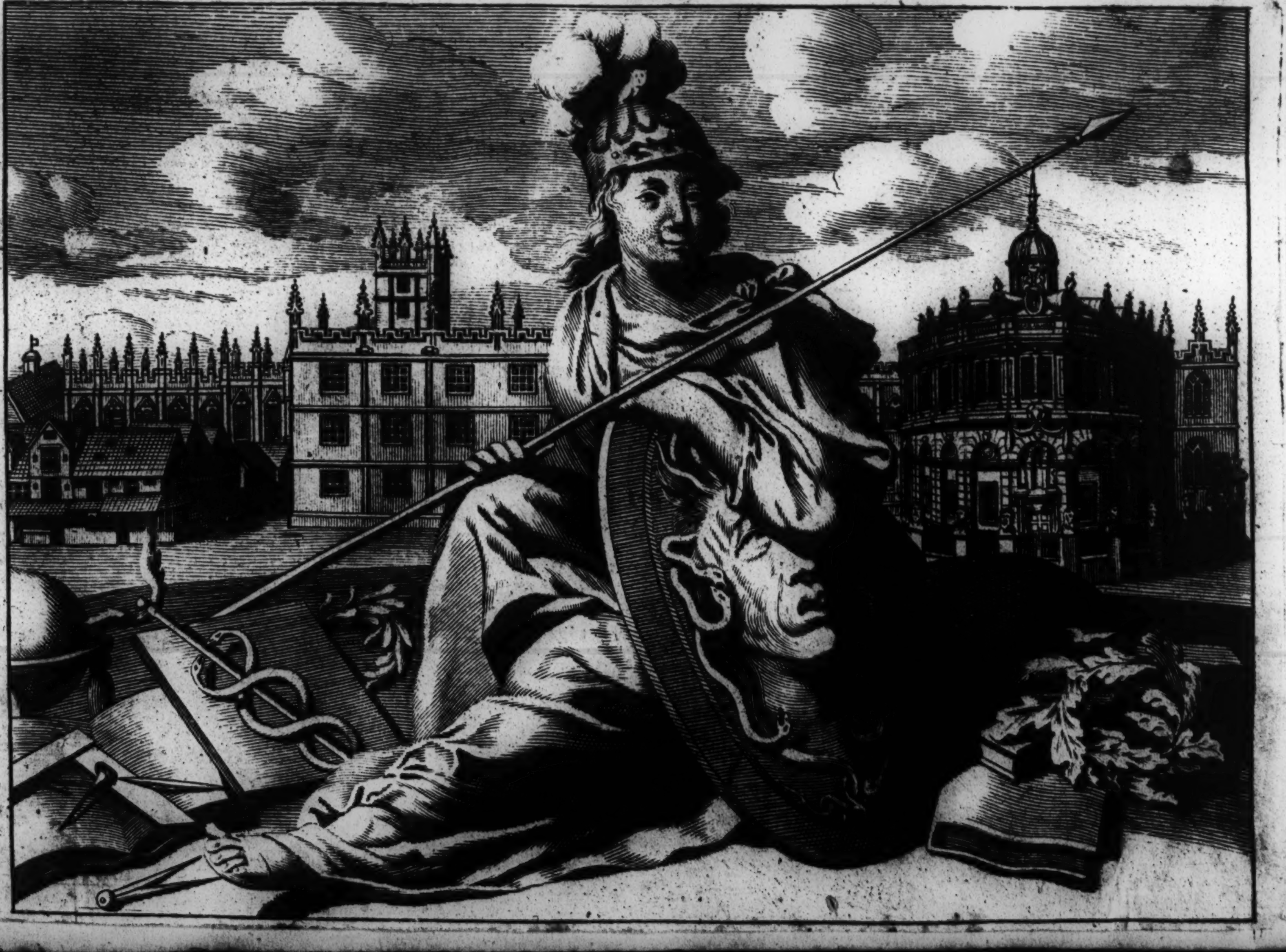
BY

***ROBERT PLOT. LLD.***
Keeper of the
**ASHMOLEAN MUSÆUM**
And
PROFESSOR of CHYMISTRY
in the
*UNIVERSITY*
of
**OXFORD.**

80

*Ye ſhall* Deſcribe *the Land, and bring the* Deſcription *hither to Me.* Joſhua 8. *v.* 6.

1689



# PROPOSALS

## *For Printing and Publiſhing the Hiſtory of the Religion of the* Old Perſians *and Their* Magi, *&c. in Latine, with Specimens of their Old Language and Characters,* &c.

*By THOMAS HYDE,* D.D. *of the Univerſity of* OXFORD. 1698--9.

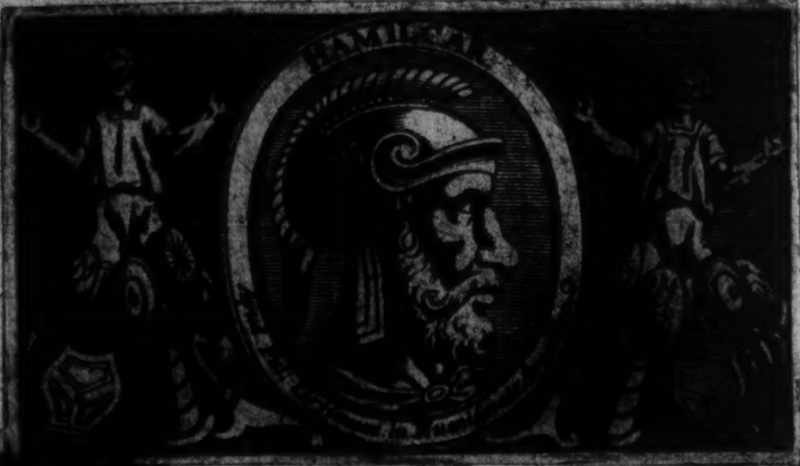
THE aboveſaid Book, now ready for the Preſs, intended to be Printed in Latine, 4$^{\text{to}}$, will make upwards of 70 Sheets, and will be Illuſtrated with very many Copper Cuts: We have alſo the Ancient *Perſian* Characters newly Cut and Caſt, prepared for this Work (as appeareth in the adjoyned Paper) to the Value of above 60 *l.* already Diſburſed in preparatory Charges.

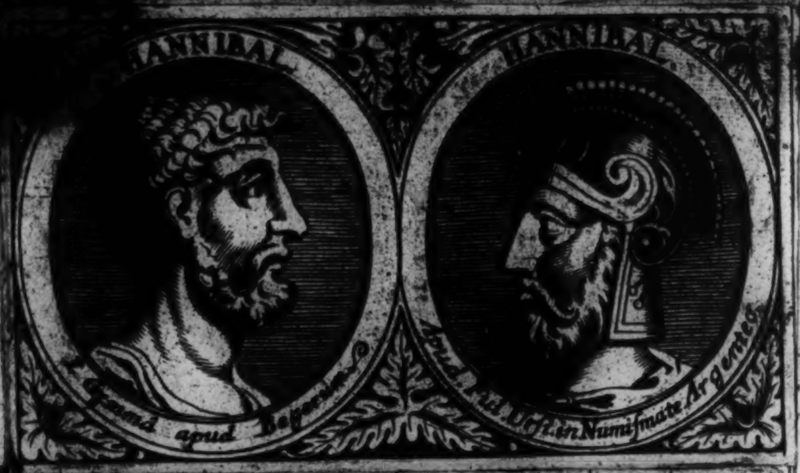
It will be put into the Preſs as ſoon as any competent Quantity of Subſcription-Money is receiv'd to Buy Paper, and for Copper Cuts, and for Daily Payment of Workmen: and when begun, will be Printed off in 18 Months. And in regard of the Number of Sheets, and the Cuts, and the Charge of the New Characters, and the preſent Dearneſs of Paper, (together with the Dearneſs of Printers Compoſing-work in ſuch a Mixture of Languages, in compariſon of plain Matter in any One Language alone,) I ſay in regard of all theſe ſeveral reſpects, the Book may reaſonably be valued at 10 *s.* in Quires.

And the Author living at a diſtance from *London*, findeth it Impracticable for him to get ſuch a Number of ſmall Subſcriptions as would be ſufficient for the Work; its therefore impoſſible it ſhould ever be Publiſht, unleſs ſome Number of Perſons, Encouragers of Learning, will be pleas'd to lay down before-hand each Man his 5 *l.* to receive 10 Printed Copies in Quires, or 5 Guineas to receive 11 Copies in Quires: And each Perſon ſo doing, ſhall have a Copper-plate dedicated to him by way of thankful Acknowledgment of that Favour.

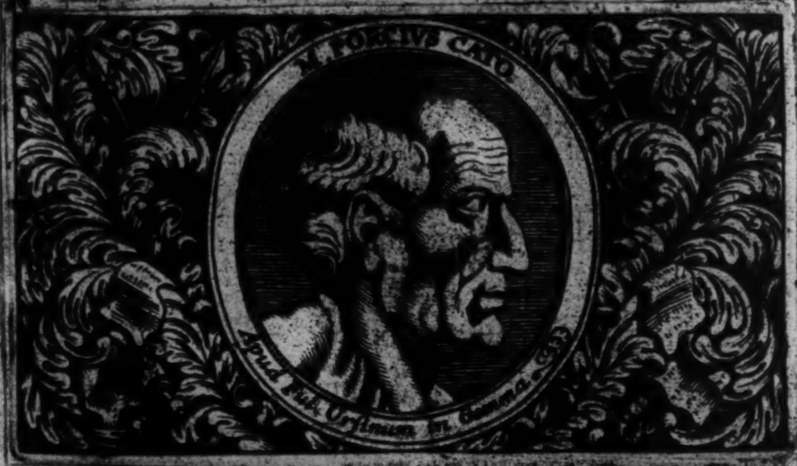
We whoſe Names are here Subſcribed, do Promiſe every One for himſelf (ſometime ſhortly when it ſhall be deſired) to lay down 5 *l.* towards the Printing of the aboveſaid Work, to receive 10 Copies in Quires, or 5 Guineas to receive 11 Copies in Quires, when Printed.

143

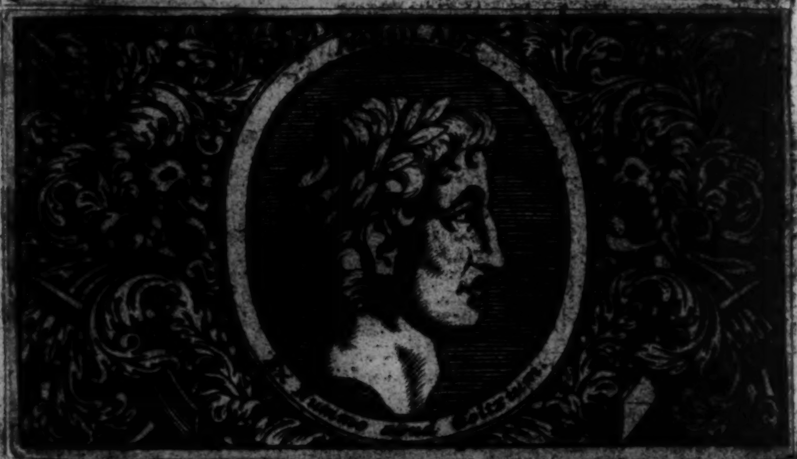



HANNIBAL
HANNIBAL
Gemma apud Bagarium
Apud Ful. Ursin. in Numismate Argenteo

145


M. PORCIUS CATO
Apud Fulv. Ursinum in Gemma

146



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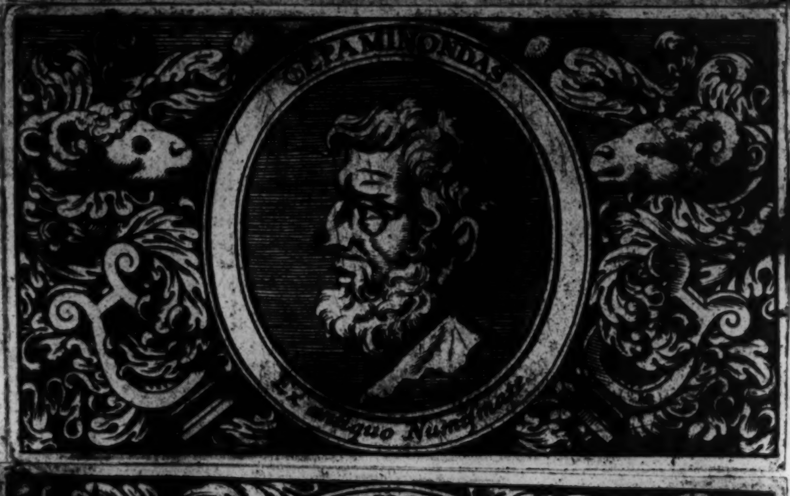
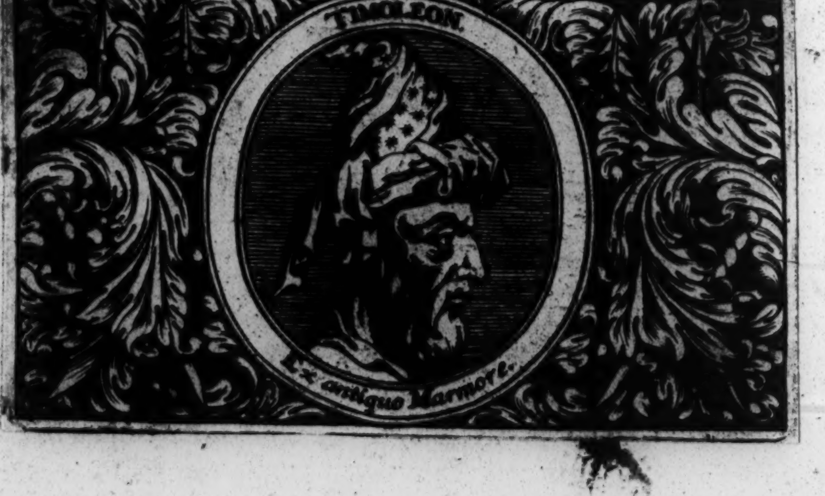

EPAMINONDAS
Ex antiquo Numismate

148


TIMOLEON
Ex antiquo Marmore

149

# CORN. NEPOTIS
# EXCELLENTIUM
# *IMPERATORUM*
# VITÆ.

---

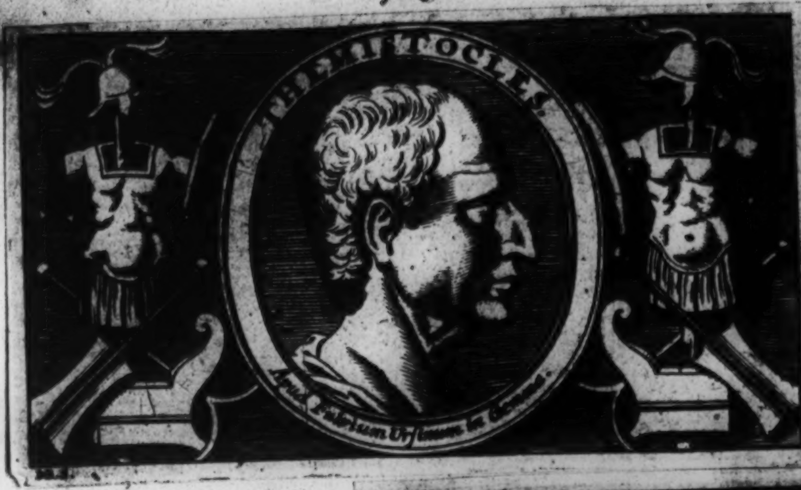
*EDITIO NOVISSIMA*;
*Nunc denuò recognita.*

---

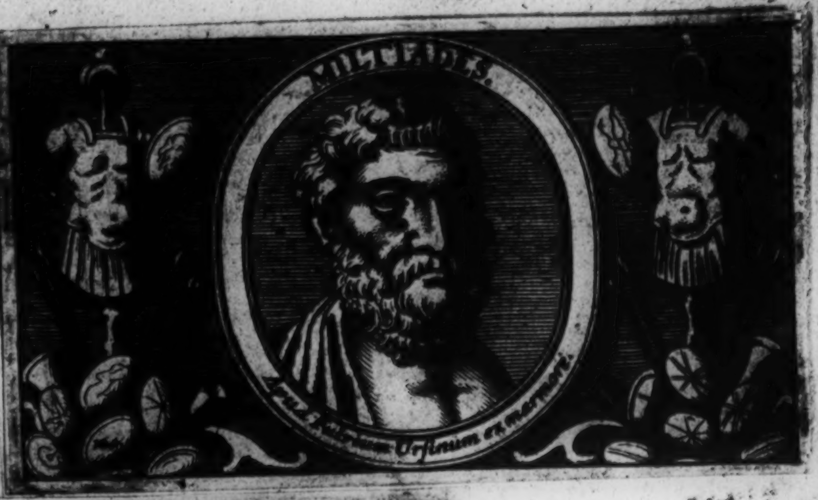
ACCESSIT
ARISTOMENIS MESSENII
VITA,
EX PAUSANIA.

*OXONIÆ,*
E THEATRO SHELDONIANO,
An. Dom. MDCCVIII.
Impensis ANT. PEISLEY Bibliopol. Oxon.

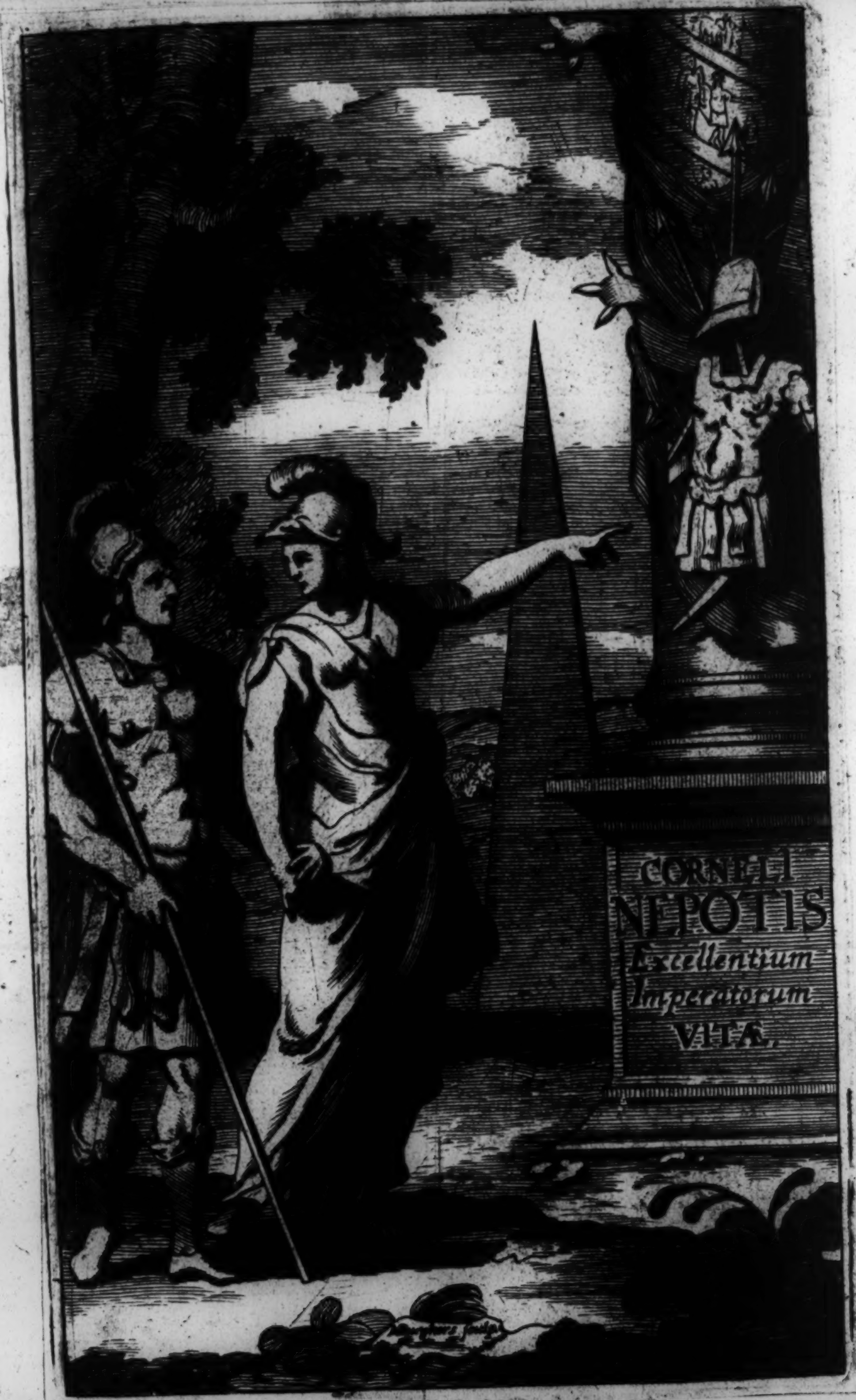
150


THEMISTOCLES.
Apud Fulvium Urſinum in Gemma.

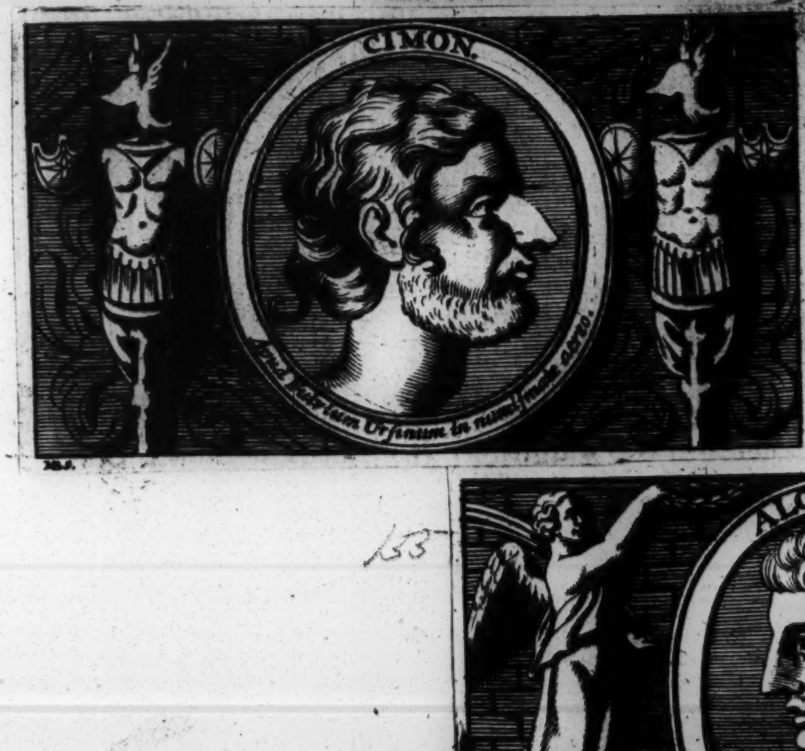
151


MILTIADES.
Apud Fulvium Urſinum ex marmore.

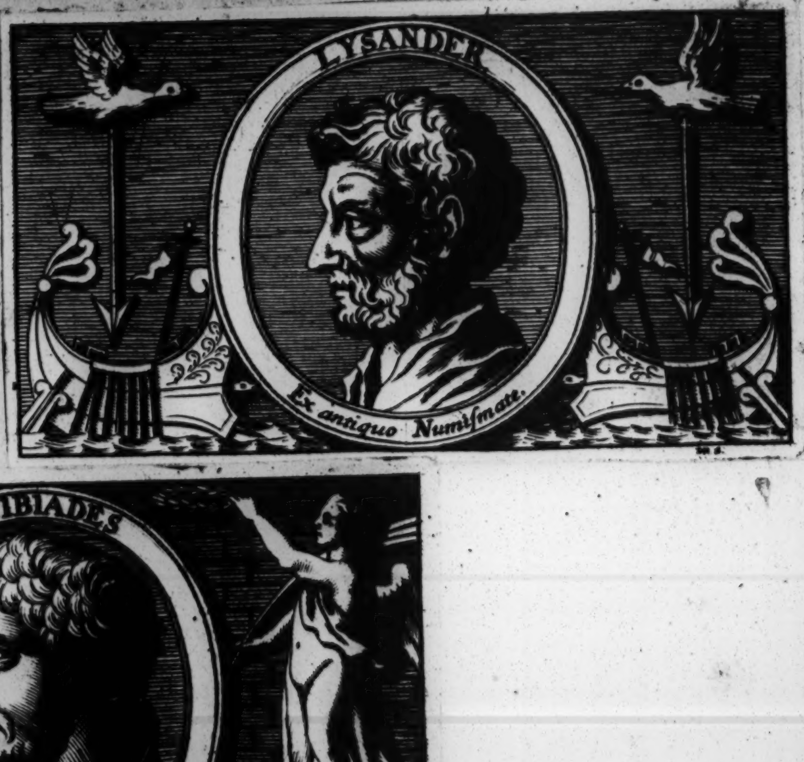
152


CORNELII
NEPOTIS
Excellentium
Imperatorum
VITÆ.

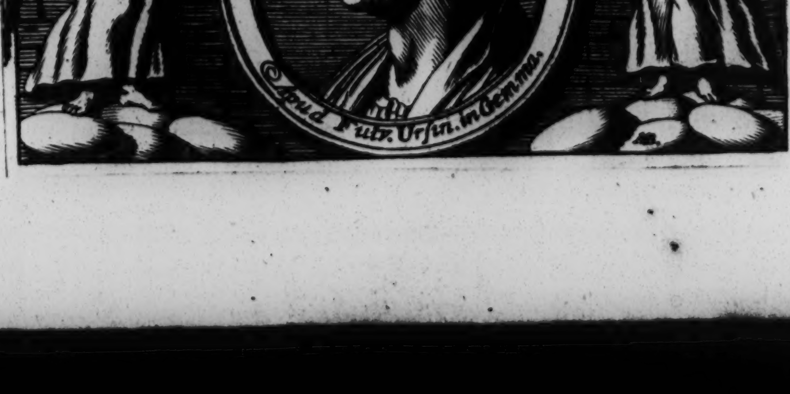
153


CIMON.
Apud Fulvium Urſinum in numiſmate aureo.

154


LYSANDER
Ex antiquo Numiſmate.

155


ALCIBIADES
Apud Fulv. Urſin. in Gemma.

# An account of the ſtate of the Preſs in the Vniverſity of xfo as it now ſtands, January 9. 1679.

IN the Year 1672, ſeveral perſons members of the Univerſity of *Oxford*, namely *John* hop
Sir *Joſeph Williamſon*, Sir *Leoline Jenkins*, and Dr *Thomas Tate*, taking into conſideration the ſabil
Preſs as conſtituted at *Oxford*, to ſupply the occaſions of the Vniverſity, in printing Books anc
ing, and principal uſe in Divinity and other Sciences: and in receiving and vending e mo
ductions of learned men in their ſeveral faculties, both within and out of the Vniverſity; a d laſ
venting foraign Univerſities, and Cities; ſuch as are *Lions*, *Paris*, *Geneva*, *Antwerp*, *Bruxels*, *Leid*
*dam*, &c. to impoſe their Wares upon us, and oblige us to receive not only Books at their prizes, t opi
their dictates: to redeem the ſtate of Learning, and that of the Preſs from theſe and like inconveni nces,
the charge of the Preſs in the aforeſaid Univerſity: and at the Expence of above five thouſand pou ds, fu
*Germany*, *France*, and *Holland*, an Imprimery with all the neceſſaries thereof, and purſued the dertal
gorouſly as in the ſhort compaſs of time which has intervened; to have engag'd in the ſtock of rintin
the aforeſaid ſumme, upwards of ten thouſand pounds; and beſides ſeveral Books actually prepa ed fo
to have Printed many conſiderable books. Such as are

## In *FOLIO*.

*THE Synodicon or Canons of ancient Councils with their Scholia*, Greek & Latin *in 2 Vol.*
*The Catalogue of printed Books in the Univerſity Library.*
*The Hiſtory of the Univerſity.* Lat.
*The deſcription of Colleges and public Buildings in the Univerſity, in perſpective.*
*The Hiſtory of Lapland.*
*The Marbles, Arundel and others in the Univerſity.* Lat.
*The Natural Hiſtory of Oxford-ſhire.*
*Dr. Pococks Commentarys on the leſſer Prophets; whereof a part is now in the Preſs.*
*Iamblichus of the Ægyptian Myſteries*, Greek & Latin.
*Dr. Charletons deſcription of Animals.* Lat.
*St. Cyprians works; now in the Preſs.* Lat.
*Joſephus* Gr. & Lat. *now in the Preſs.*
*The great Univerſal Herbal of Dr. Moriſon; now in the Preſs.* Lat.
*Jo. Scotus de Diviſione Naturæ; not yet extant, now in the Preſs.* Lat.
*The great Atlas, in 12. Volumes, on Imperial paper, now in the Preſs.*
*A large Engliſh Bible, now in the Preſs.*

## In *QUARTO*.

*SEveral Engliſh Bibles.*
*Dr. Willis de anima Brutorum.* Lat.
*His Pharmaceutice Rationalis* 2 *Vol.* Lat
*The deſcription of the more rare Plants of Sicily, Malta, Italy, &c. by P. Boccone.* Lat.
*Four controverſial Dialogues, by Dr. Cole.*
*A Tract of Maimonides* Heb. & Lat. *of the Tything for the poor, &c.*
*The Hiſtory of the Jacobits, &c. by Joſ. Abudacnus.* Lat.
*Edw. Earl of Clarendon againſt Mr. Hobbs.*
*The Benefits of our Savior to Mankind.*
*Dr. Salls Votum pro Pace.* Lat.
*A diſcourſe of Convex Glaſſes.*

*pictetus Ench.* & *Theophraſtus Charact.* Gr. & Lat.
*The Certainty of Chriſtian Faith, by D. Whity*
*Herodians Hiſtory*, Gr. & Lat.
*Zoſimus Hiſtory*, Gr. & Lat.
*Aratus with Schol.* Gr.
*Nemeſius de Nat. Hom.* Gr. & Lat.
*Quintilians Declam.* Lat.
*The Hiſtory of Weſt Barbary.*
*Homers Iliads* Gr. *with the Schol.*
*Theocrit.* Gr. *with the Schol.*
*Suetonius, lives of Ceſars,* Lat.
*The ſtate of the Greek Church, by Tho. Smith.*
*Mr. Oughtreds Mathematical Tracts, not before extant.* Lat.
*Plinies Epiſtles,* Lat.
*Demetrius Phalereus, de Elocut.* Gr. & Lat.
*Pachymerius Logic.* Gr. & Lat.
*Reflexions on the Council of Trent, by H. Luzancy.*
Greek *Pſalter, according to the Alexandrian Copy.*

In TWELVES.

*New Teſtament* Gr. *with the Various readings.*
*Dr. Cole, de Secretione.* Lat.
*Grotius, de Veritate,* &c. Lat.
*St. Clements Epiſt.* Gr. & Lat.
*Cornelius Nepos,* Lat.
*Grammatica Rationis.* Lat.
*Ars Rationis.* Lat.
*Lilies Grammar with Notes.* Lat.
*Of the Education of Gentlemen.*
*Depth and Myſtery of the Roman Maſs, by Dr. Brevint.*
*The Chriſtian Sacrifice,* &c.
*Maximus Tyrius* Gr. & Lat.
*B. Andrews Devotions* Gr. & Lat.
*Dr. Willis Pharmac. Rat. 2 Vol.* Lat.
*Archimedes his Arenarius* Gr. & Lat.
*Juſtins Hiſtory.* Lat.
*Dr. Salls Defence of the Catholic Religion of the Church of Eng*
*Salluſts Hiſtory.* Lat.
*M. Aurel. Antoninus* Gr. & Lat.
*Fauſtinus' tracts* Lat.

*THO. Lidiats Chronological Canons.* &c. Lat.
*Dr. Voſſius de poematum cantu.* Lat.
*De Sibyllinis Oraculis.* Lat.
*Dr. Mayow de Spiritu nitro-Aereo,* &c. Lat.
*Dr Brevints Saul and Samuel, or the new waies of Salvation,* &c.
*A Paraphraſe and Annot. on the Epiſtles of St.* Paul, &c.
*The Ladies Calling.*
*The Government of the Tongue.*
*The Art of Contentment.*
*The Lively Oracles.*
*Xenophon Cyr. Poed.* Gr.
*A Diſſertation of Free-Schools by. C. Waſe.*

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Books prepared for the Preſs.

*A Volume of the ancient Engliſh Hiſtorians never ye Printed.*
*A Saxon Lexicon, the work of Mr. Junius, not yet Printed.*
*His Etymologicon, not yet Printed.*
*Several of the ancient Greek Mathematicians.*
*The Coptic Goſpels and Pſalter.*
*The Saxon Chronology.*
*Lactantius Inſtit.* &c.
*Oroſius Hiſt.*
*Jo. Antioch.* Gr. & Lat. *never yet Printed.*
With many others almoſt fitted for the Preſs.

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183

164

A

# SPECIMEN

OF THE

SEVERAL SORTS

OF

*LETTER*

GIVEN TO THE

UNIVERSITY

BY

Dr. JOHN FELL

SOMETIME

LORD *BISHOP of OXFORD.*

---

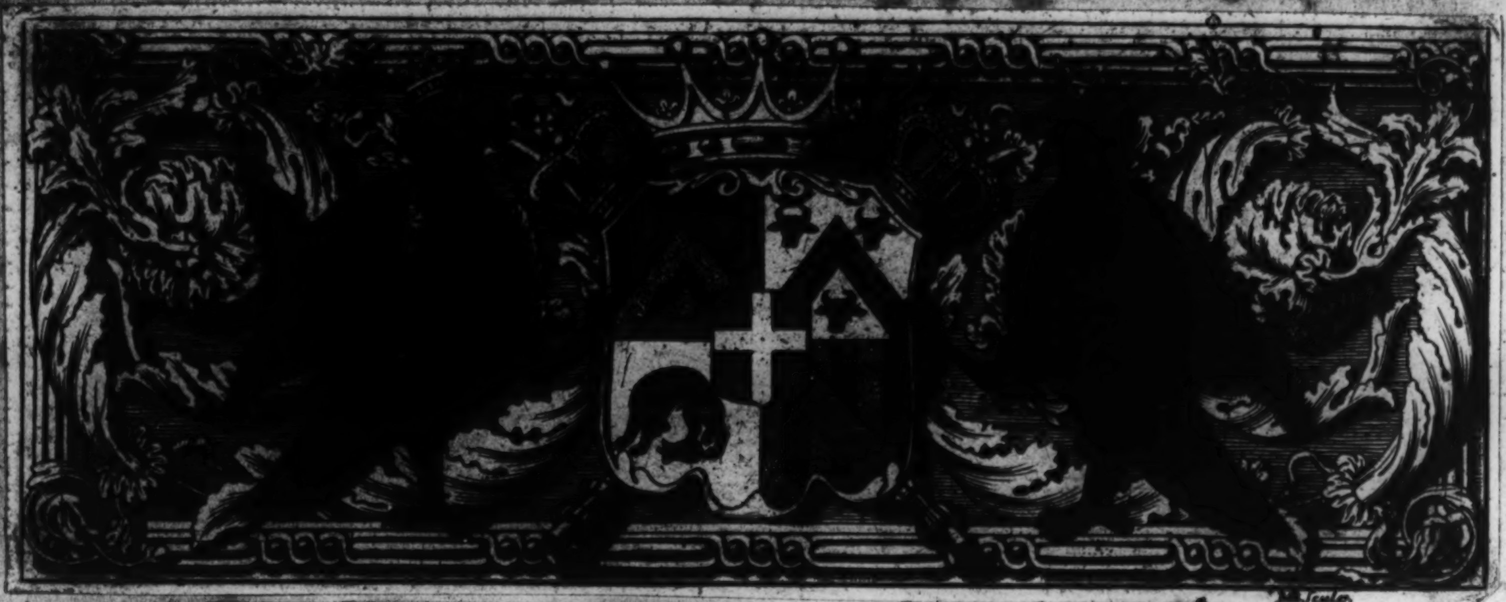
To which is Added

The LETTER Given by Mr. *F. Junius.*

---

*OXFORD,*
Printed at the THEATER *A. D.* 1695.

165



166

# ABC:

ABCDEF

ABCDEFGHI

abcdefghiklm

ABCDEFGH

ΑΒΓΔΕΖΗΘ

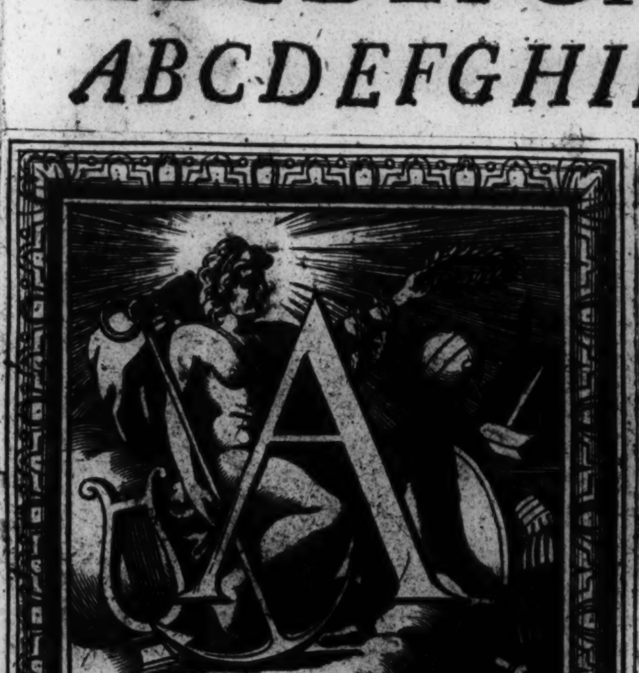
ABCDEFGHI

*ABCDEFGHI*

ABCDEFGHIKLM

*ABCDEFGHIKLMNO*

167



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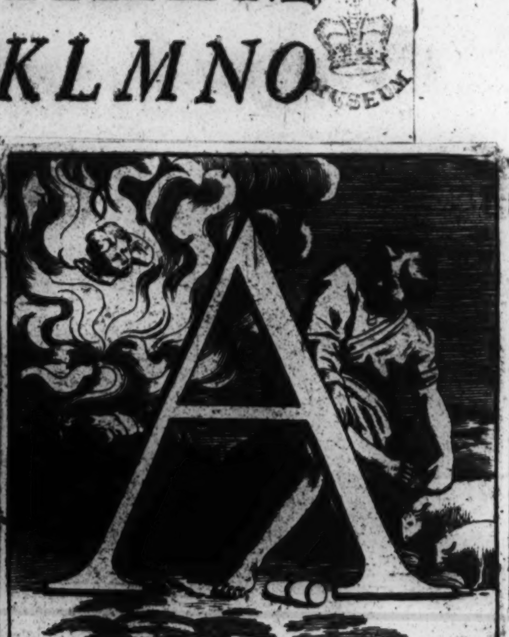


169

Vix ea nostra voco

170

ABCDEFGHIK

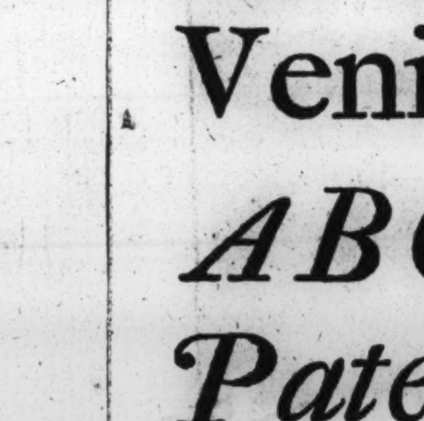
ABCDEFGHIKLM

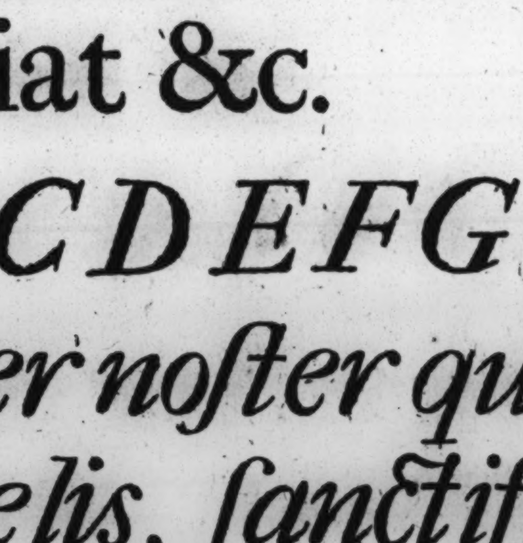
Pater noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat &c.

*ABCDEFGHI*

*Pater noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat &c.*

171





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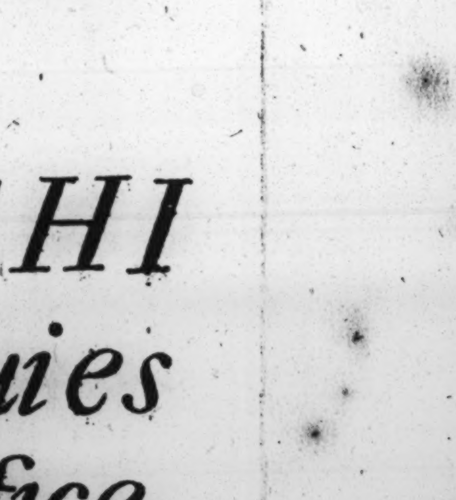
173



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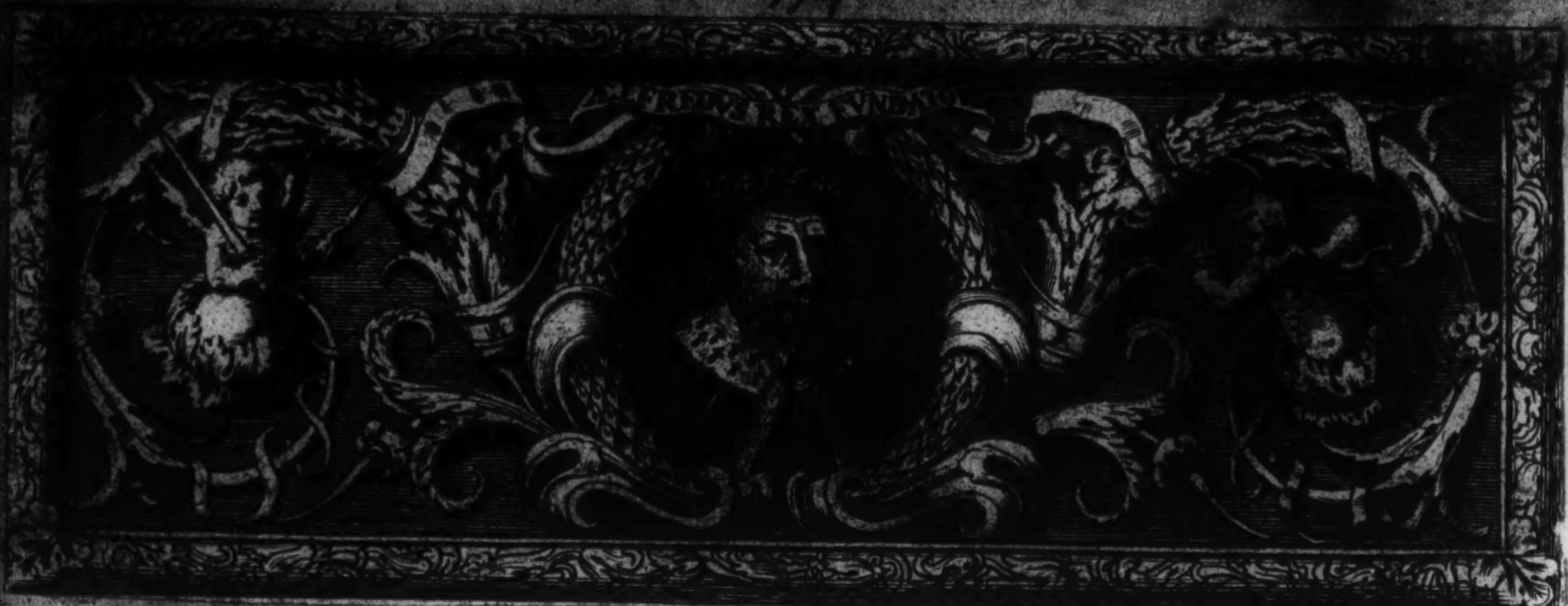


175

## Two Line Engliſh Roman.

ABCDEFGHIKLM
NOPQRSTV &c.

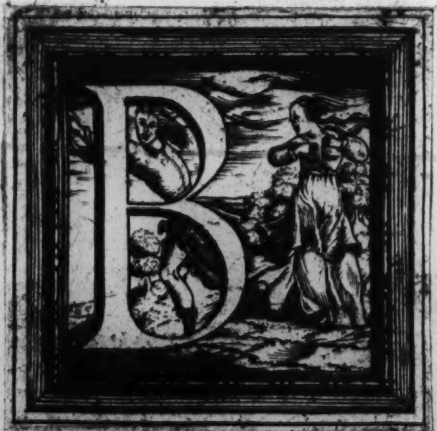
Pater noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum---

## *Two Line Engliſh Italick.*

*ABCDEFGHIKLMNOP*
*QRSTVUWXYZ J Æ*

*Pater noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum—*

176



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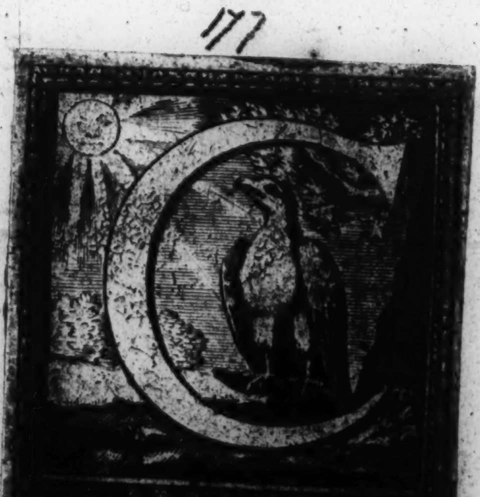

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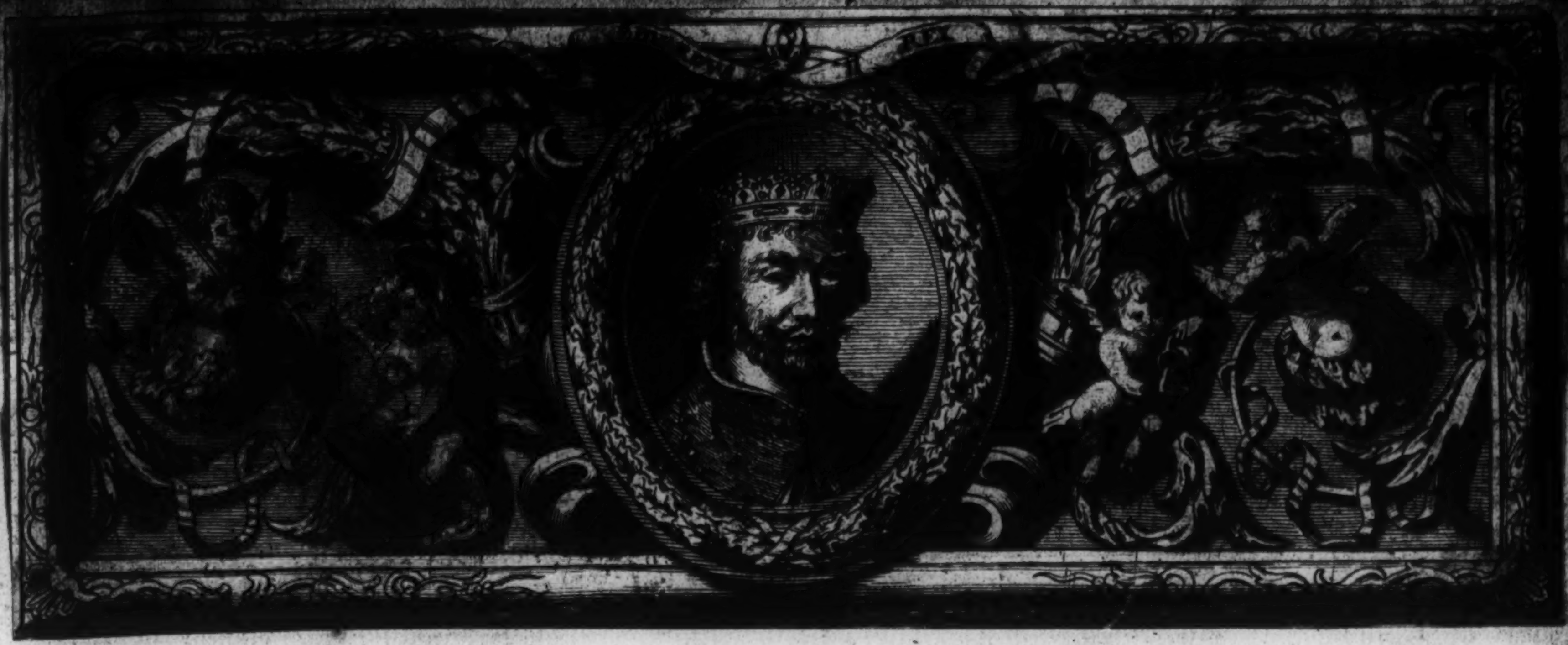


179

### Double Pica Roman.

ABCDEFGHIKLMNOPQR
STVUWXYZ ABCDEFGHIK-

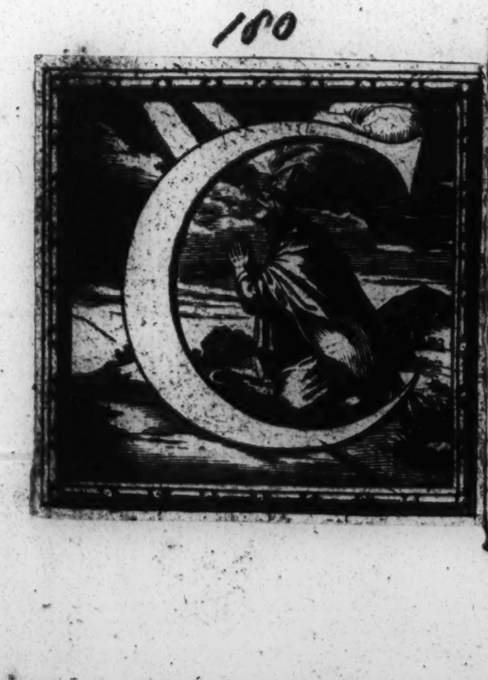
PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. AMEN.

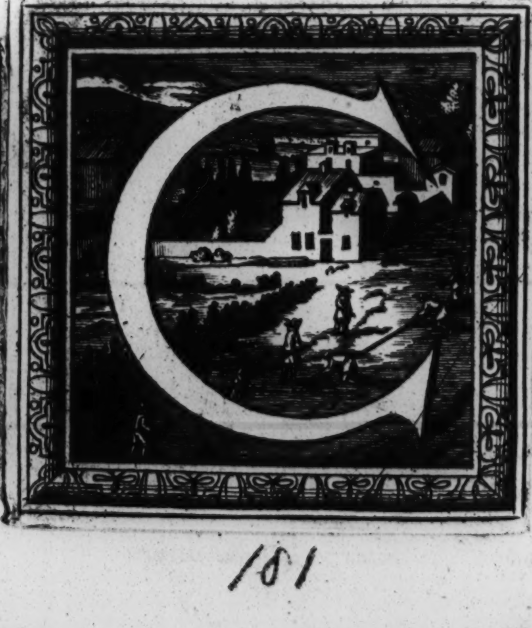
### *Double Pica Italick.*

*AABCDEFGHIJKLMM*
*NOPQRSTVUWXYZ ÆÆ*

*PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Amen.*

180





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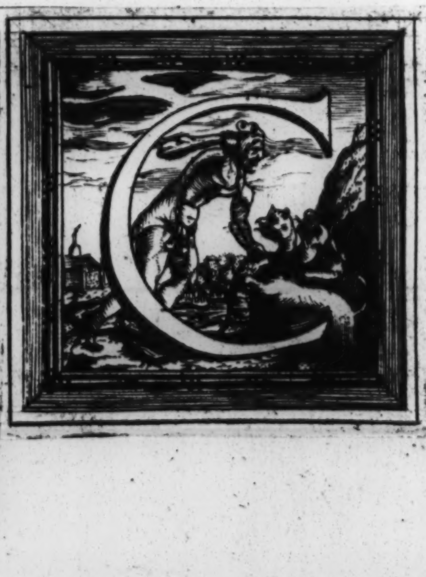

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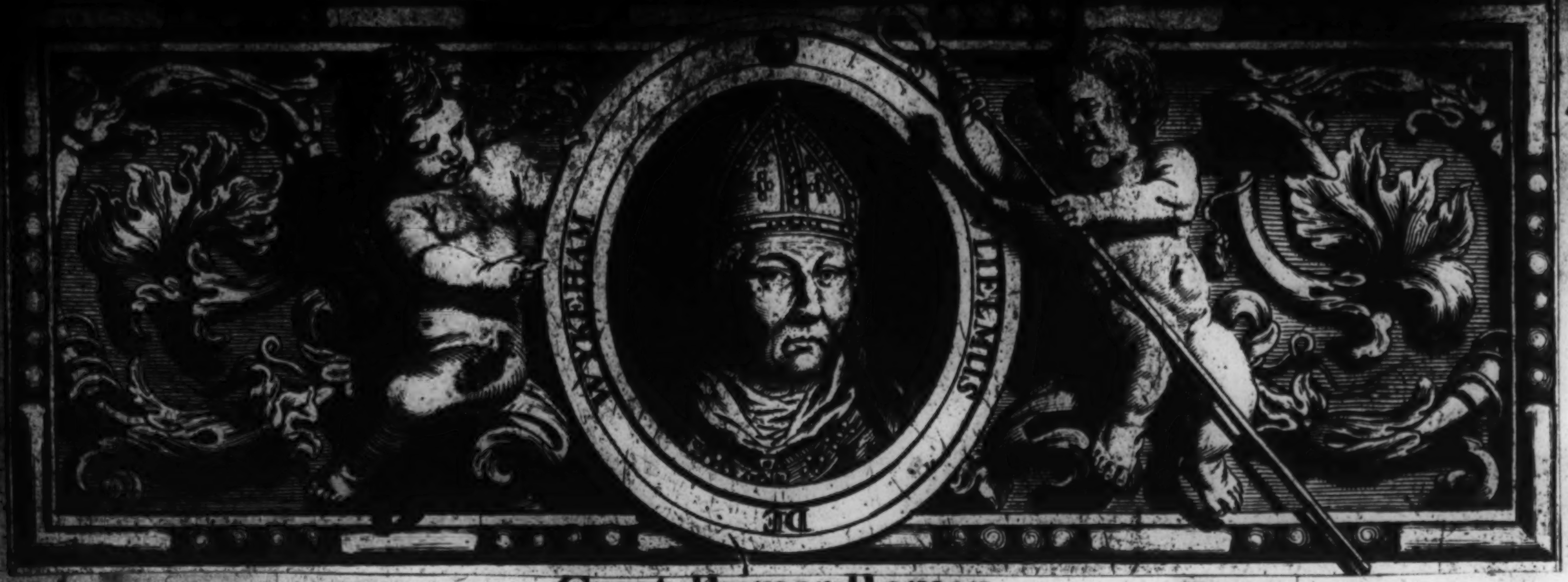

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## Great Primer Roman.

A Æ B C D E F G H I J K L M N O P Q R S T
V U W X Y Z.

A B C D E F G H I J K L M N O P Q R S T V U W X Y Z.

PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.

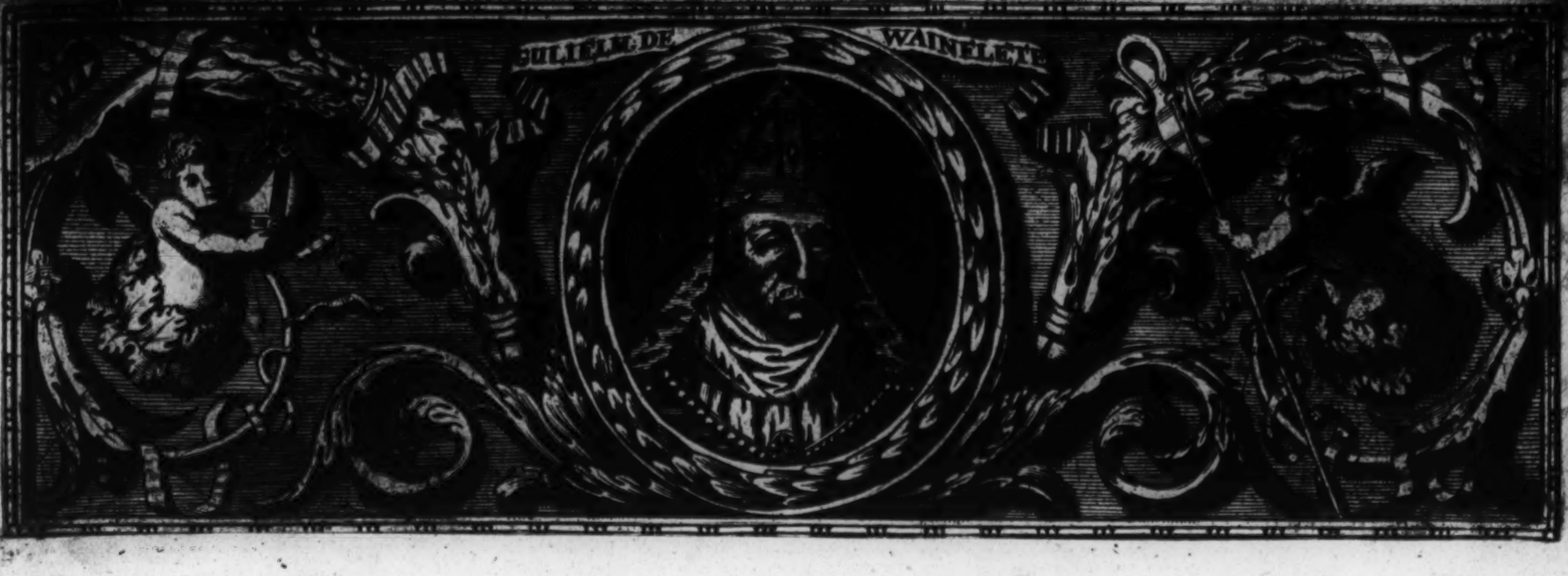
## *Great Primer Italick.*

*A A Æ Æ B C D E F G H I J K L M M
N O P Q R S T V U W X Y Z.*

*PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.*

185

186



187

English Roman.

AÆBCDEFGHIJKLMNOPQRSTVUW XYZ.

ABCDEFGHIKLMNOPQRSTVUWXYZ.

PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.

*English Italick.*

*AÆBCDEFGHIJKLMNOPQRSTVUW XYZ.*

*PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.*

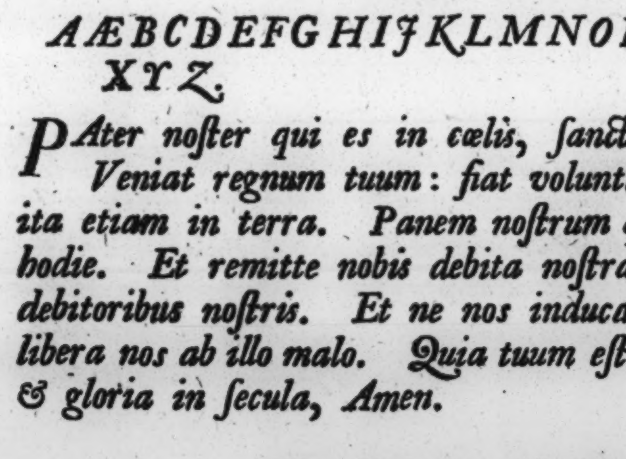
Pica Roman, for Welch.

ABCDEFGHIKLMNOPQRSTVUWXYZ

ABCDEFGHIKLMNOPQRSTVUWXYZ.

EIn Tâd yr hwn wyt yn y nefoedd, Sancteiddier dy Enw. Deled dy deyrnas. Gwneler dy ewyllys, megis yn y nef, felly ar y ddaiar hefyd. Dyro i ni heddyw ein bara beunyddiol. A maddeu i ni ein dyledion, fel y maddeuwn ninnau i'n dyled-wŷr. Ac nac arwain ni i brofedigaeth, eithr gwared ni rhag drwg. Canys eiddot ti yw'r deyrnas, a'r nerth, a'r gogoniant, yn oes oeſoedd. *Amen.*

188



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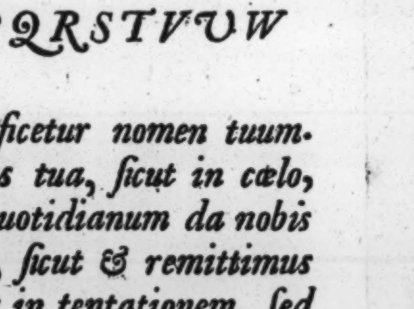

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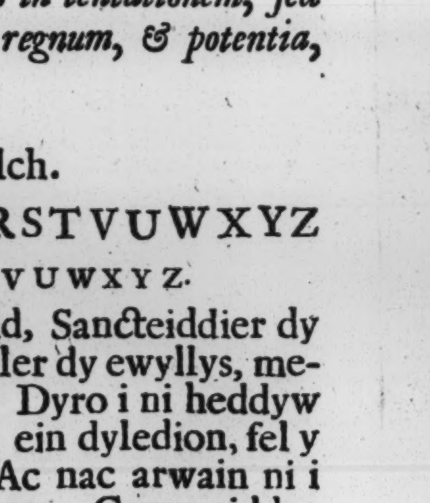
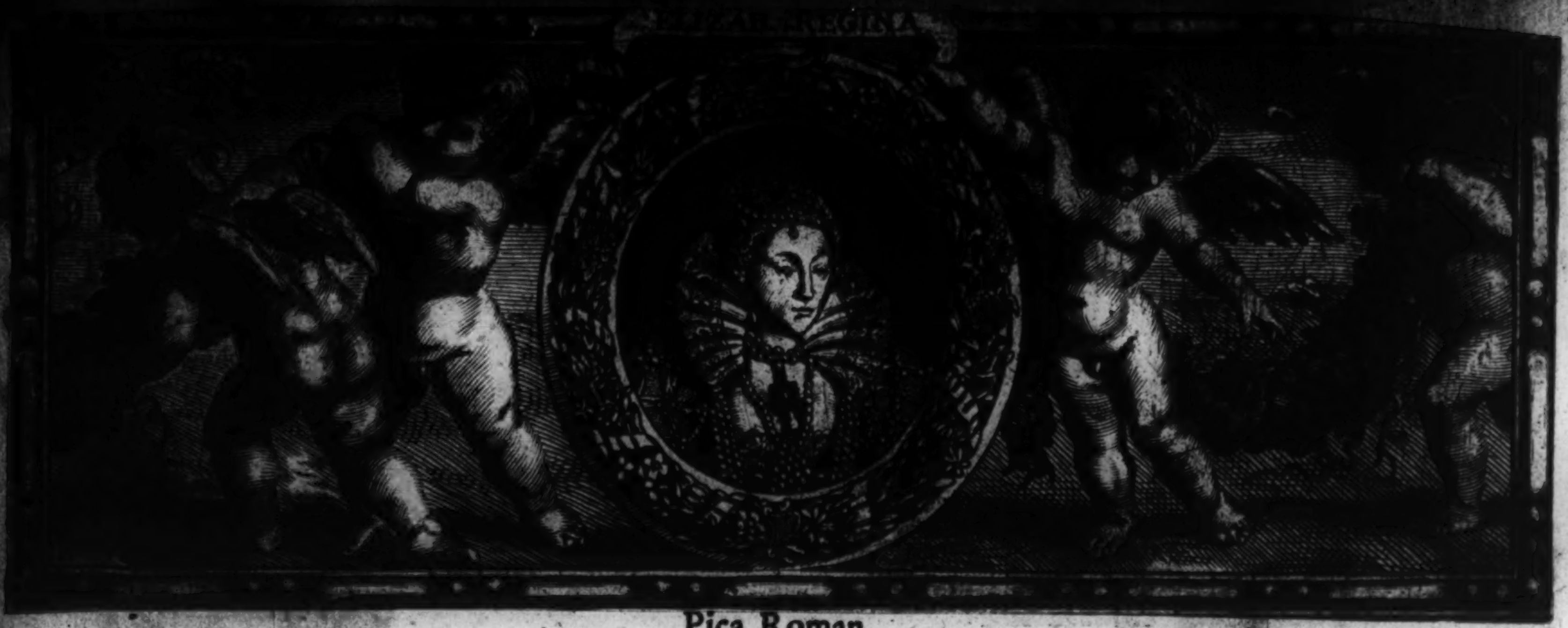




193

### Pica Roman.

AÆBCDEFGHIJKLMNOPQRSTVUW
XYZ.

AÆBCDEFGHIKLMNOPQRSTVWXYZ.

PAter noſter qui es in cœlis, ſanctificetur nomen tuum, Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.

### *Pica Italick.*

*AÆBCDEFGHIJKLMNOPQRSTVUWXYZ.*

*PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.*

### Pica Roman. [Bought by the Univerſity 1692.]

AÆBCDEFGHIJKLMNOPQRSTVUWXYZ.

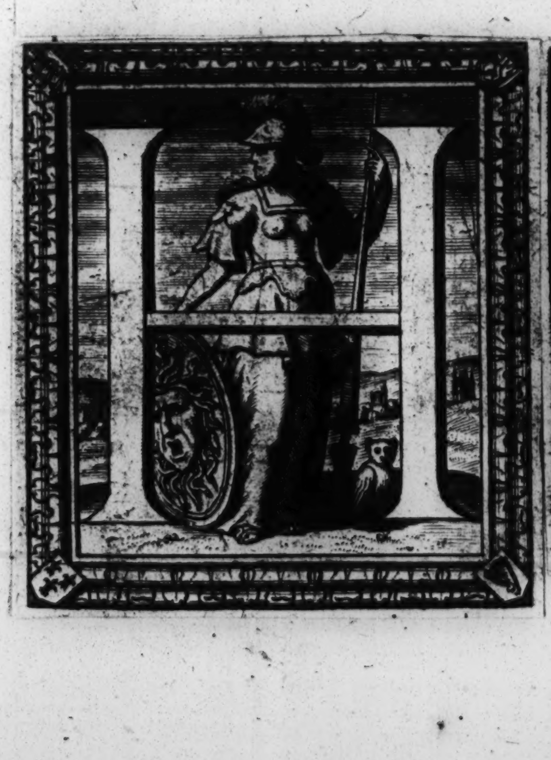
PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo; ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.

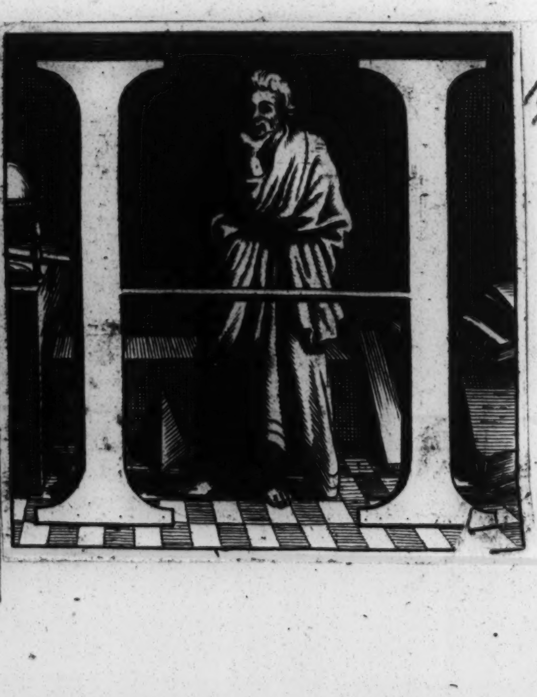
### *Pica Italick. [Bought 1692.]*

*AÆBCDEFGHIJKLMNOPQRSTVUWXYZ*

*PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.*

194





195

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196.

### Small Pica Roman.

AÆBCDEFGHIJKLMNOPQRSTVUWXYZ.

AÆBCDEFGHIKLMNOPQRSTVUWXYZ.

PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria &c.

### *Small Pica Italick.*

*AÆBCDEFGHIJKLMNOPQRSTVUWXYZ.*

*PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula.*

### Long Primer Roman.

AÆBCDEFGHIJKLMNOPQRSTVUWXYZ.

AÆBCDEFGHIJKLMNOPQRSTVUWXYZ.

PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Amen.

### *Long Primer Italick.*

*AÆBCDEFGHIKLMNOPQRSTVWXYZ.*

*PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, &c.*

### Brevier Roman.

A Æ B C D E F G H I J K L M N O P Q R S T V U W X Y Z.

A Æ B C D E F G H I J K L M N O P Q R S T V U W X Y Z.

PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, &c.

### *Brevier Italick.*

*A Æ B C D E F G H I J K L M N O P Q R S T V U W X Y Z.*

*PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.*

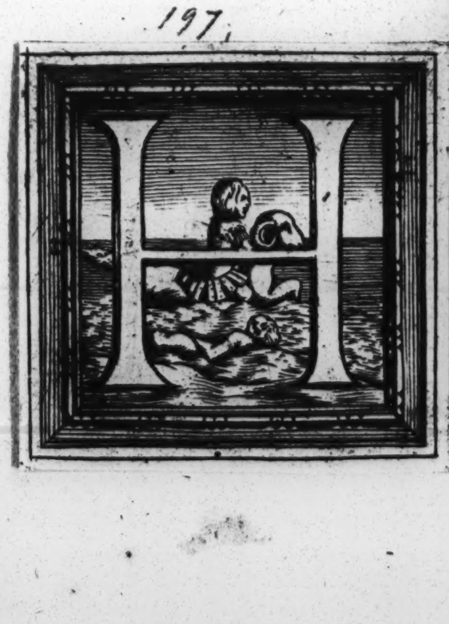
Blank

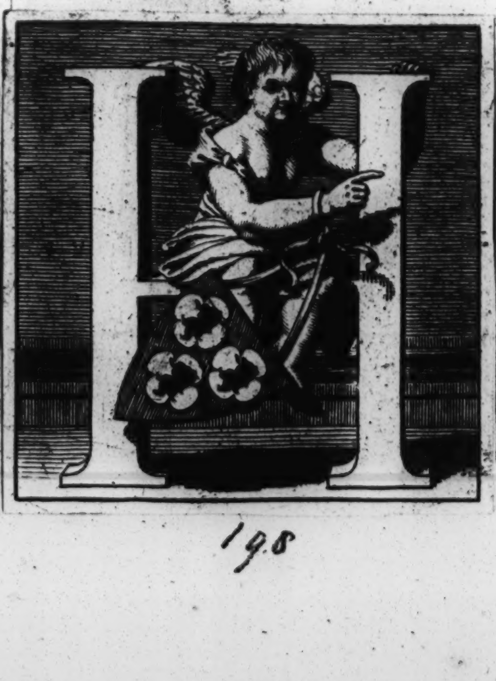
### Non-pariel Roman.

A Æ B C D E F G H I J K L M N O P Q R S T V U W X Y Z.

PAter noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum; fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.

197.





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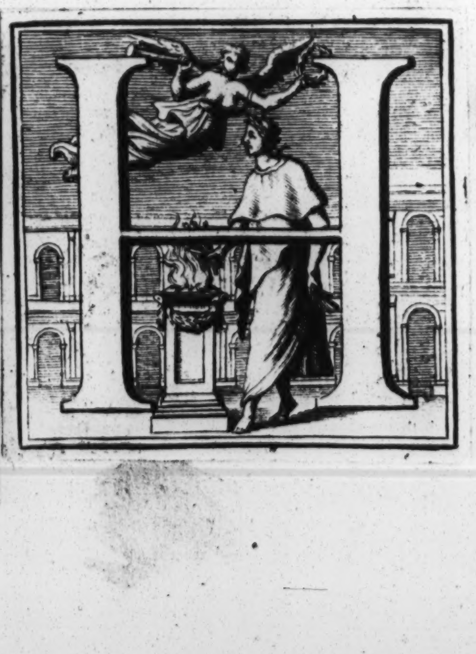

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THOMAS POPE

## Double Pica Greek.

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡ
ΣΤΥΦΧΨΩ.

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦ
ΧΨΩ.

Πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου. Ελθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, ϗ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, ϗ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Black

## Great Primer Greek.

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦΧΨΩ.

Πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου. Ελθέτω ἡ βασιλεία σου. γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, ϗ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς ϗ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν ἡ βασιλεία, ϗ ἡ δύναμις, ϗ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

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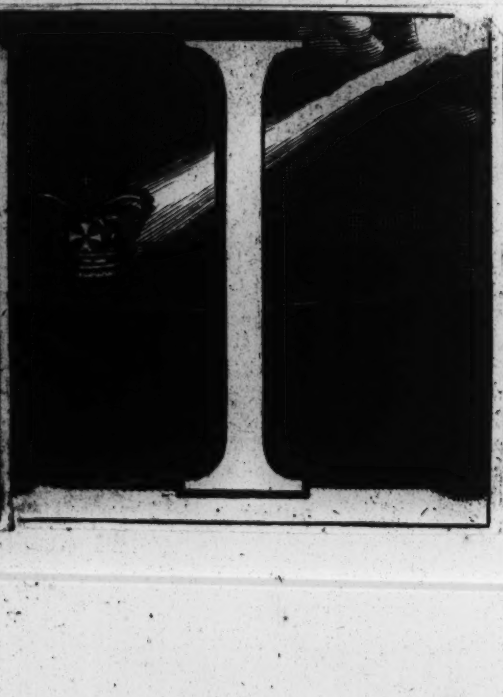

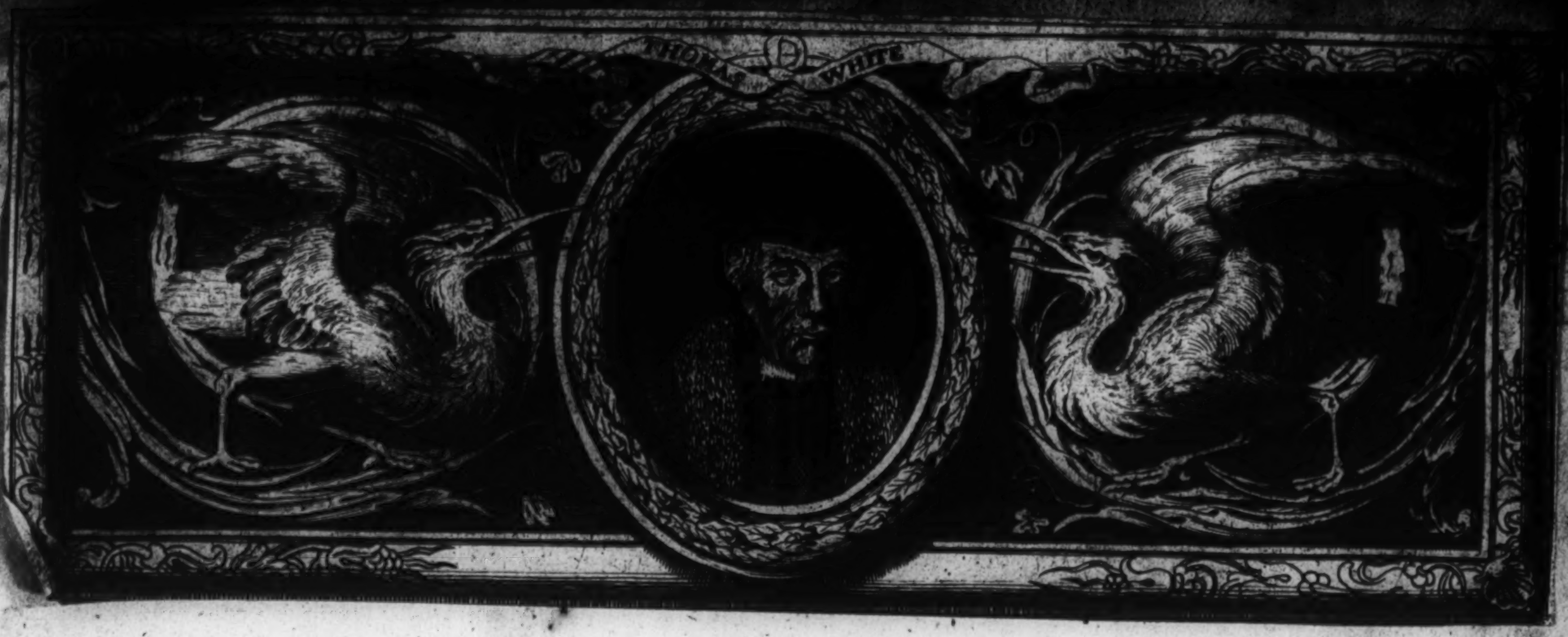

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### English Greek.

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦΧΨΩ.

ΠΑτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

### Pica Greek.

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦΧΨΩ.

ΠΑτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

### Small Pica Greek.

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦΧΨΩ.

ΠΑτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

### Long Primer Greek.

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦΧΨΩ.

ΠΑτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

### Brevier Greek.

ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦΧΨΩ.

ΠΑτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

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BRITANNIA 1696

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## Engliſh Engliſh.

ABCDEFGHIKLMNOPQRSTU
WXYZ.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

## New Engliſh Engliſh.

ABCDEFGHIKLMNOPQRSTUW
XYZ.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, &c.

## Pica Engliſh.

ABCDEFGHIKLMNOPQRSTUWXYZ

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the power, and the glory, For ever and ever. Amen.

## Long Primer Engliſh.

ABCDEFGHIKLMNOPQRSTUWXYZ.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

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Blank [illegible]

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## Double Pica Hebrew.

לכן חכו לי נאם יהוה לים
קומי לעד בי משפטי לאסף
גוים לקבצי ממלכות לשפך
עליהם ועמי כל חרון אפי כי
באש קנאתי תתכל כל הארץ׃

### English Syriack.

[illegible]
[illegible]
[illegible]

### English Samaritan.

ࠀࠁ ࠂࠃࠄ ࠅࠆࠇࠈࠉࠊࠋࠌࠍࠎࠏࠐࠑࠒࠓ
ࠔࠕ.

### Pica Coptick.

ⲀⲂⲄⲆⲈⲋⲌⲎⲐⲒⲔⲖⲘⲚⲜⲞⲠⲢⲤⲦⲨⲪⲬⲮⲰ
ϢϤϦϨϬϮ

Ⲉⲑⲃⲉ ⲫⲁⲓ ⲯⲭⲱⲙ̀ⲙⲟⲥ ⲛⲱϯⲉⲛ ϫⲉ ⲙ̀ⲡⲉⲣϥⲓⲣⲱⲟⲩϣ
ϧⲁ ⲧⲉⲧⲉⲛⲯⲩⲭ ϫⲉ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲉⲧⲉⲛⲛⲁⲟⲩⲟⲙϥ ⳹- ⲓⲉ
ⲟⲩ ⲡⲉ ⲉ̀ⲧⲉⲧⲉⲁⲛⲥⲟϥ ⳹- ⲟⲩⲇⲉ ϧⲁ ⲡⲉⲧⲉⲛⲥⲱⲙⲁ ⳹- ϫⲉ
ⲟⲩ ⲡⲉ ⲉ̀ⲧⲉⲧⲉⲛⲛⲁⲧⲏⲓϥ ϩⲓ ⲑⲏⲛⲟⲩ ⳹-

Coptick Figures ı μ ш ⲋ o ч v ʌ ϥ ı°.

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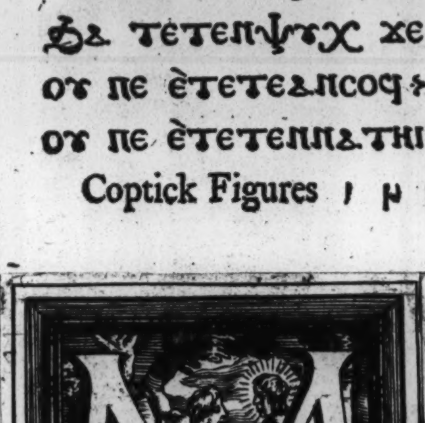

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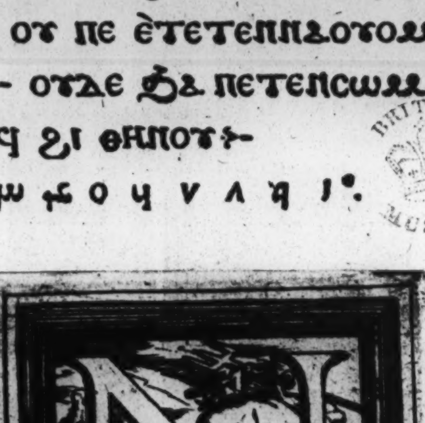

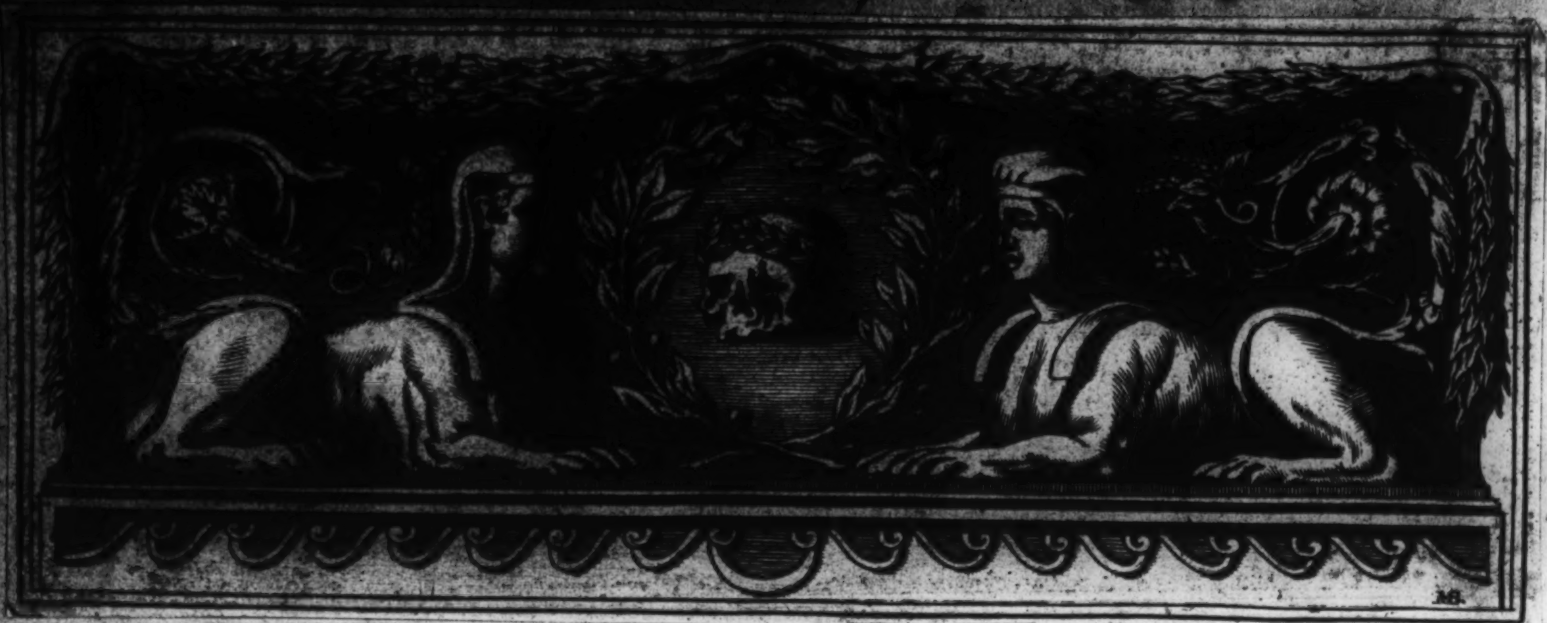

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## Pica Signs.

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ☊ ♑ ♒ ♓ □ ♀ ✱ ☉ ☄ ⇸ ♂ ʒ.

Pica Fractions ☞ $\frac{1}{2}$ $\frac{2}{3}$ $\frac{3}{4}$ $\frac{4}{5}$ $\frac{5}{6}$ $\frac{6}{7}$ $\frac{7}{8}$ $\frac{8}{9}$ $\frac{9}{10}$ $\frac{10}{11}$ $\frac{11}{12}$. ☜

Piҫa Figures for Chronology 1 2 3 4 5 6 7 8 9 10.

## Mathematical Marks. Pica.

— = ▭ □ √ ± + × ꝯ ♃ ℨ X Z > ⅃ ʒ ß ♉ ʓ V∆ $\frac{V}{A}$.

Figures. 1 2 3 4 5 6 7 8 9 10.

Small Pica. — = ▭ ⊏ ⊐ ▭ ⊏ ⊐ ⅎ ±.

## Long Primer Braces.

## Flowers.

d

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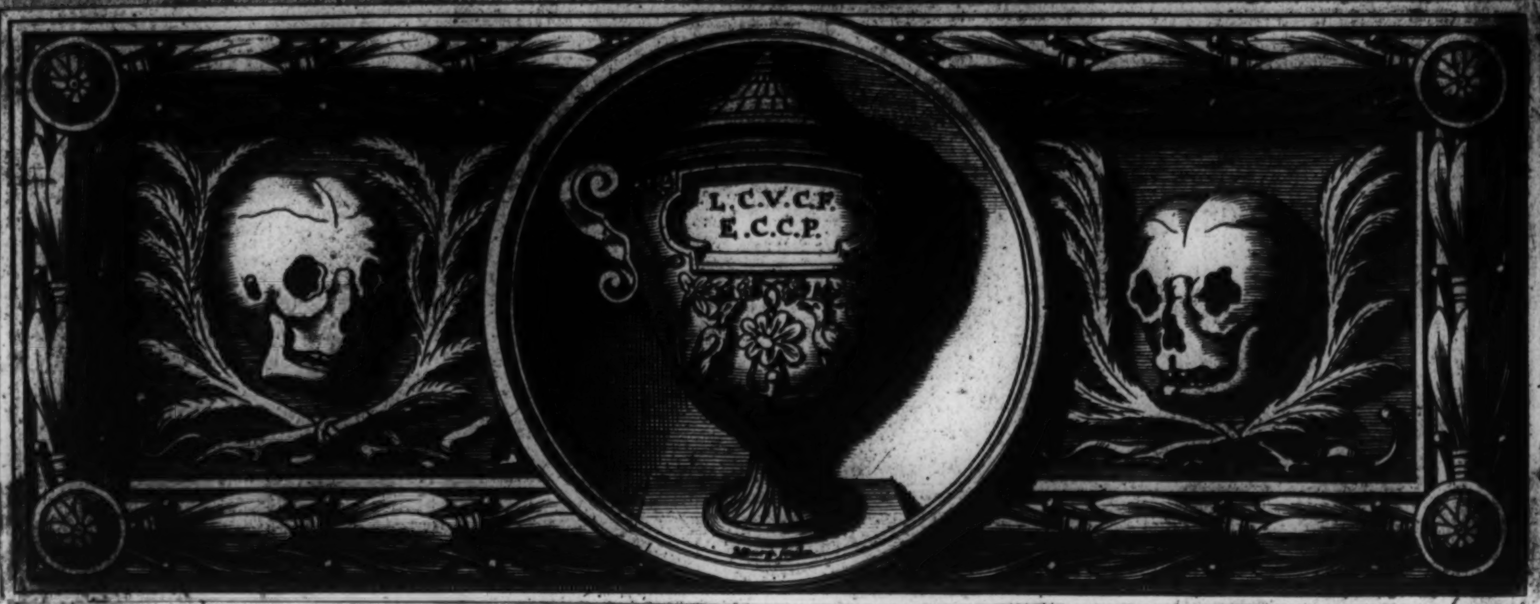

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## Arabick, Brevier Hebrew, Non-pariel Hebrew, and Saxon.

## Bought by the Univerſity *An. Dom.*

### English Arabick.

جناب امارت ماب ايالت نصاب دولت انتساب سعادت
اكتساب ذو القدر الاتم والفخر الاشم ذاهب مذاهب عز
واقبال سالك مسالك.

### Brevier Hebrew.

ויאמרו אליו איש קלה לקראתנו ויאמר אלינו לכי שיבי אל
המלך אשר שלח אתכם ודברתם אליו כה אמר יהוה
המבלי אין אלהים בישראל אתה שלח לדרש בבעל זבוב
אלהי עקרון לכן המטה אשר עליתה שם לא תרד ממנה כי
מות תמות:

### Non-pariel Hebrew.

לכן חבו לי נאם יהוה ליום קומי לעד כי משבטי לאסף גוים לקבצי ממלכות
לשפך עליהם ועמי כל חרון אפי כי באש קנאתי תאכל כל הארץ:

### Pica Saxon.

ABCDЄFᵹhIKLMNOPRSTÐUǷXYZ Ꝥ Є:·
abcꝺeꝼᵹhıklmnopꞃꞅꞇðupxẏz ⁊ ⁊ ꝥ

Fæꝺeꞃ uꞃe þu þe eaꞃꞇ on heoꝼenum. Sı þın nama ᵹehalᵹoꝺ:· To-becume þın ꞃıce:· Ᵹeƿuꞃðe þın ƿılla on eoꞃþan. ꞅƿa ꞅƿa on heoꝼenum:· Uꞅne ꝺæᵹhƿamlıcan hlaꝼ ꞅẏle uꞅ ꞇo ꝺæᵹ:· Anꝺ ꝼoꞃᵹẏꝼ uꞅ uꞃe ᵹẏlꞇaꞅ. ꞅƿa ꞅƿa ƿe ꝼoꞃᵹıꝼað uꞃum ᵹẏlꞇenꝺum:· Anꝺ ne ᵹelæꝺꝺe þu uꞅ on coꞅꞇnunᵹe. ac alẏꞅ uꞅ oꝼ ẏꝼele:· So ðlıce:·

d 2

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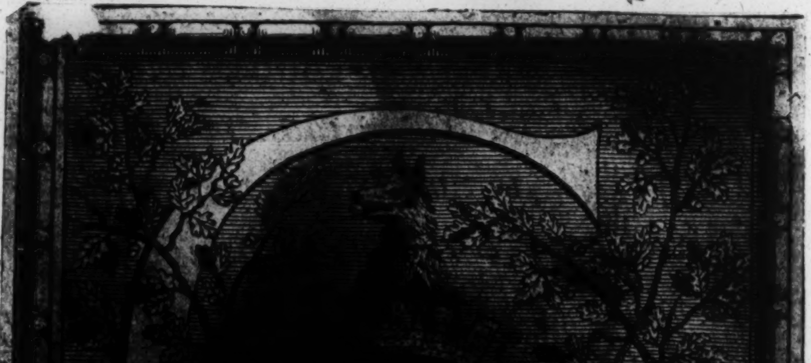

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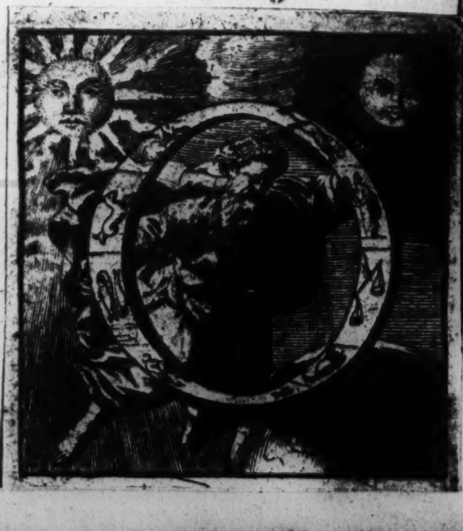

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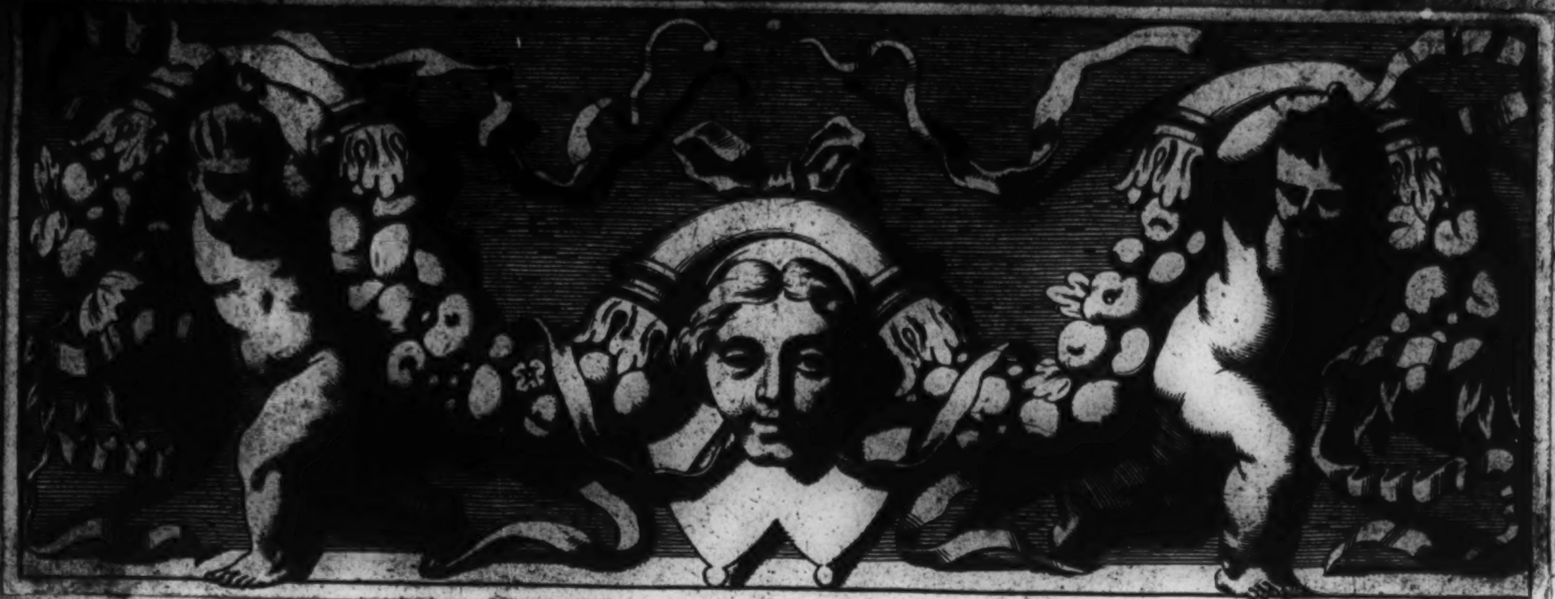

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## Æthiopick, Great Primer.

1 *Epiſt. S. Joan. Cap.* 1.

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አሐዱ፡ አምላክ፡ ዘዮሐንስ፡ ወልደ፡ ዘብዴዎስ፡ ወንጌላዊ፡ ሐዋርያሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ጸሎቱ፡ ትኩን፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡ 1. ዘውእቱ፡ ቀዳማዊ፡ ዘሰማዕነ፡ ወዘርኢነ፡ በአዕይንቲነ፡ ወዘጠየቅነ፡ ወዘገሰሰ፡ እደዊነ፡ በእንተ፡ ነገረ፡ ሕይወት፡፡ 2. ወሕይወትኒ፡ ተዐውቀት፡ ለነ፡ ወሰምዐ፡ ኮነ፡ ወንዜንወክሙ፡ ለክሙኒ፡ ሕይወተ፡ እንተ፡ ለዓለም፡ እንተ፡ ሀላወተ፡ ኀበ፡ አብ፡ ወተዐውቀት፡ ለነ፡፡

IN nomine Patris, & Filii, & Spiritus ſancti, unici Dei. Johannes filius Zebedæi, Evangeliſta & Apoſtolus ipſius Domini noſtri Jeſu Chriſti. 1. Quod erat ab initio, quod audivimus, & quod vidimus oculis noſtris, & quod intuiti ſumus, & quod contrectarunt manus noſtræ de verbo vitæ. 2. Et vita manifeſtata eſt nobis, & teſtis fuit, & annunciavimus vobis vitam, quæ in æternum erat apud Patrem, & revelata eſt nobis.

## *A Supplement to the Arabick Alphabet, to print any thing in the Perſian, Turkiſh, and Malayan Languages.*

ءء آ أآأ ݐ ݑ ݒ پ ٿ ٻ ٽ پ ٿ ن ٽ پ ٿ ٽ پ ٿ ٻ
ڿ چ ڇ ن ن ن ن ڙ ژ ۼ ڠ ۼ ڠ ڨ ڤ ڦ ڰ ڭ ڮ ګ ڬ ک
ڳ ګ ڲ ڲ ڴ ګ ک ڮ ګ ڭ ک ڭ ڮ ګ ڭ ک ۏ ۊ ۃ ۂ ۂ ۃ

## *The Syriack Vowels.*

ܐܲܵ ܒܸ ܒܹ ܒܼ ܒܘ ܒܿ

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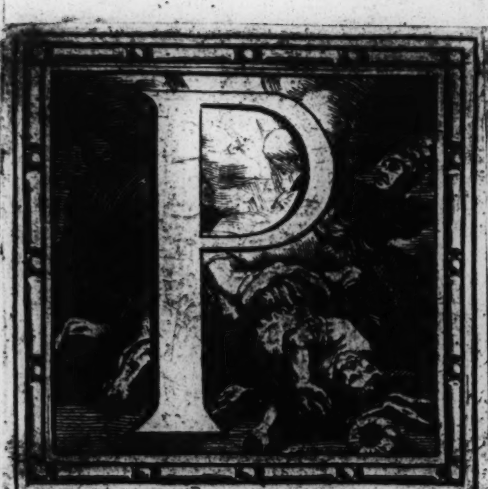

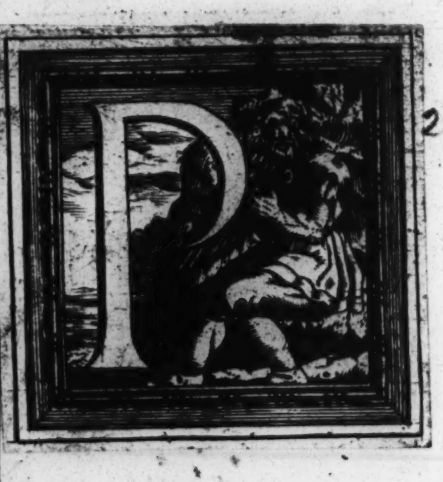

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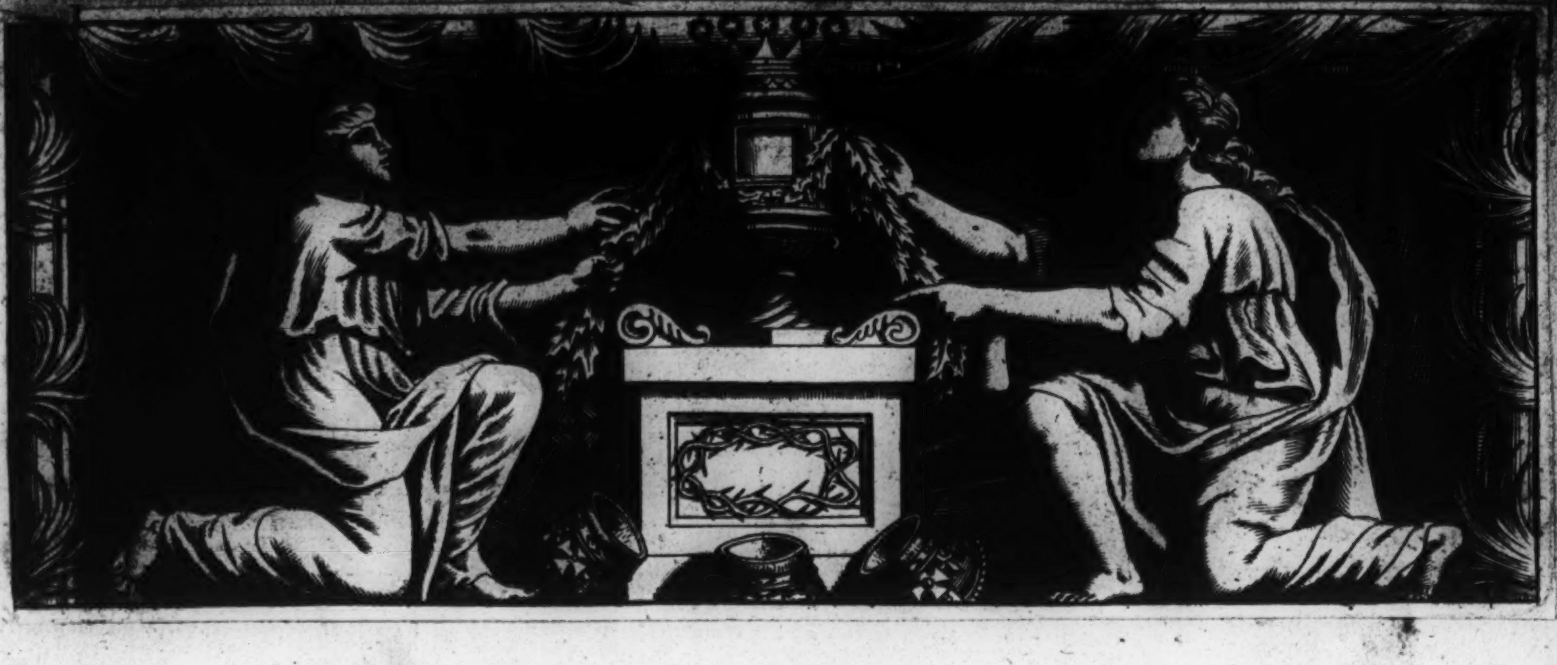

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## Perſian.

آنچه همیگوید شیخ سعدی در کتاب گلستان — فراش
باد صبا را گفته تا فرش زمردین بگسترد ودایهٔ ابر بهاریرا
فرموده تا بنات نبات را در مهد زمین بپرورد ——

ژاژ گیاهیست که شتر بخاید
کنگرژد صمغ است که پزشک بخاید.

## Turkiſh.

صبا یلی فراشنه دینلمش تا زمرد رنکک سی فرشی که
مراد چمن در بر جوزی اوزره دوشیه وبهاره منسوب اولان
بلوت دایه سنه بیورمش در تا اوت قزلرنه بر بشکنده بسیه
واشجاره نوروز لق خلعت ایله یاشل یپراق قفتانی
کیدرلمش در وبوداق طفل لرنک یاز زمانی گلمک ایله
چچک کلاهنی باشی اوزره قونمش در وبر قمشک
صقندسی فایق وشیرین شهد اولمش در وخرمانک چگردکی
اول اللهک تربیه سیله بلند خرما آغاچنه دونمش در.

## Malayan.

منکل یشوع ڤون ین برأنق ددالم بیت لحم یغ د نکر
یهود ڤد راج هیرودس ڤوث وقت لیتل بارغ اورغ علیمبون
سون داتغ در سابلا تیمر د نکر یروشلیم و کاین منن اورغ
یهود ڤوپ راج یغ تد ین برأنق کرن کم سون لیت دي
ڤوپ بنتغ د سابلا تیمر دان کم سون داتغ منیمب
ڤدث.

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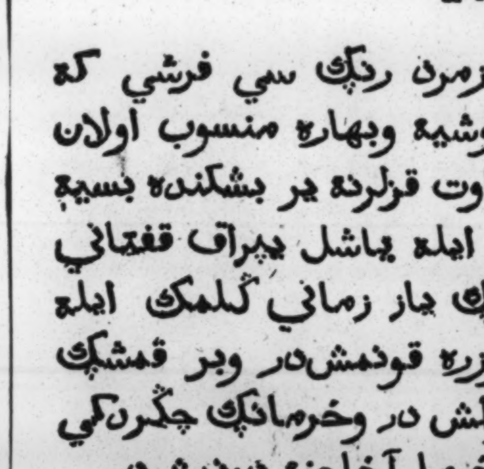

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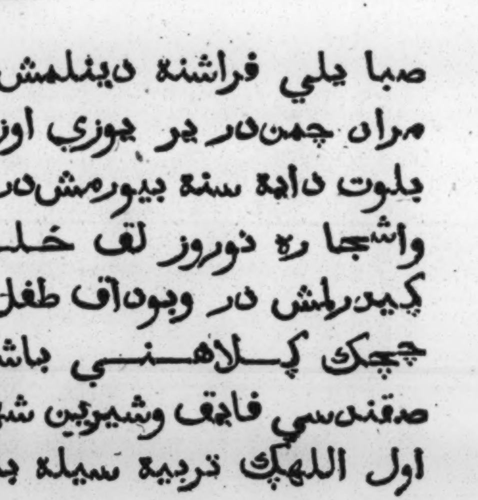
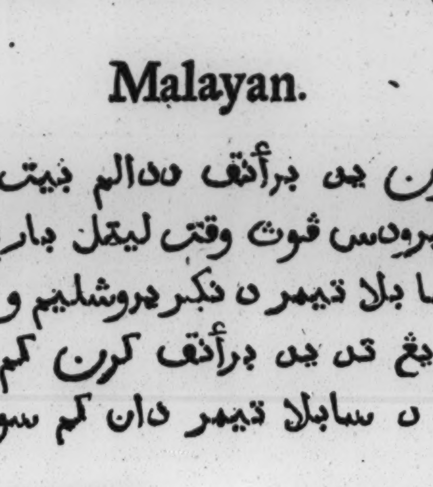
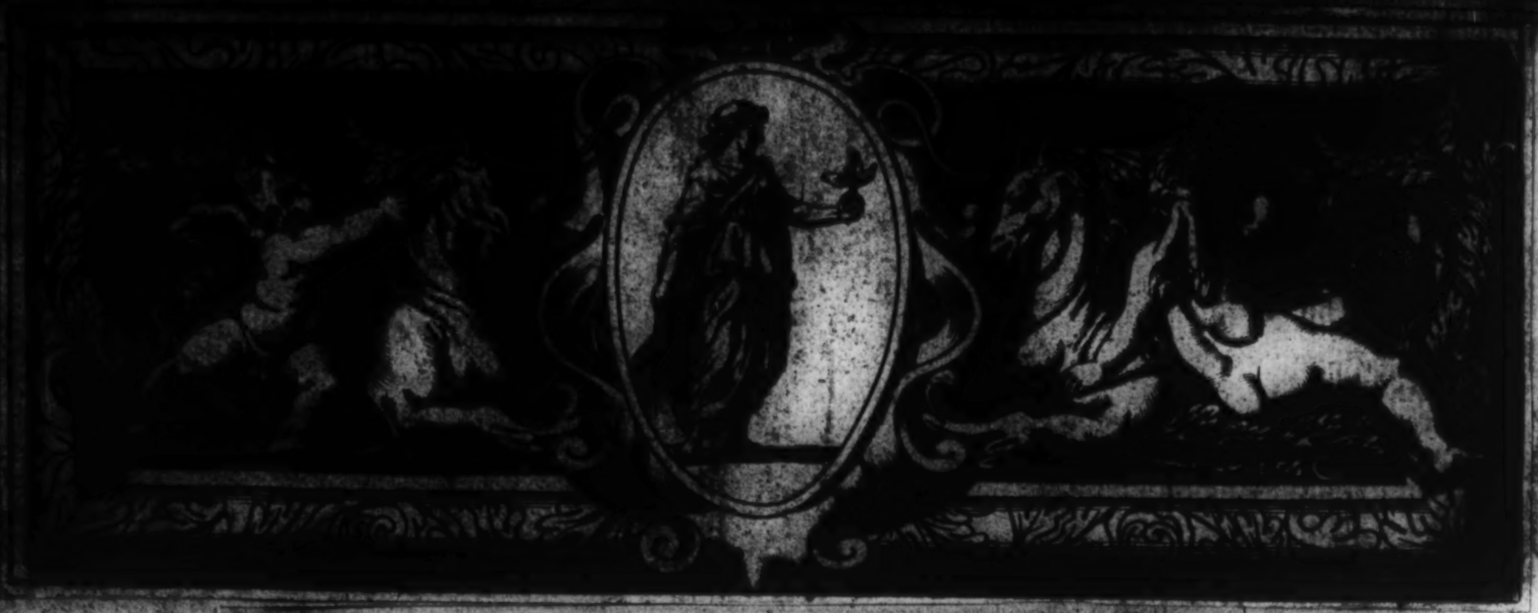


229





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A SPECIMEN of the Gothic, Runic, Islandic, and Saxon Characters, with Roman, Italic &c. of the ſame body; given to the Univerſity of *Oxford* by Mr. *Francis Junius*, about the year 1677.

Pica Gothic.

𐌰𐌱𐌲𐌳𐌴𐍆𐌾𐌷𐌹𐌹̈𐌺𐌻𐌼𐌽𐍉𐍀𐍈𐍂𐍃𐍄𐌸𐌿𐍅𐌵𐍇𐌶.

𐌰𐍄𐍄𐌰 𐌿𐌽𐍃𐌰𐍂 𐌸𐌿 𐌹̈𐌽 𐌷𐌹𐌼𐌹𐌽𐌰𐌼: 𐍅𐌴𐌹𐌷𐌽𐌰𐌹 𐌽𐌰𐌼𐍉 𐌸𐌴𐌹𐌽: 𐌵𐌹𐌼𐌰𐌹 𐌸𐌹𐌿𐌳𐌹𐌽𐌰𐍃𐍃𐌿𐍃 𐌸𐌴𐌹𐌽𐍃: 𐍅𐌰𐌹𐍂𐌸𐌰𐌹 𐍅𐌹𐌻𐌾𐌰 𐌸𐌴𐌹𐌽𐍃. 𐍃𐍅𐌴 𐌹̈𐌽 𐌷𐌹𐌼𐌹𐌽𐌰 𐌾𐌰𐌷 𐌰𐌽𐌰 𐌰𐌹𐍂𐌸𐌰𐌹: 𐌷𐌻𐌰𐌹𐍆 𐌿𐌽𐍃𐌰𐍂𐌰𐌽𐌰 𐌸𐌰𐌽𐌰 𐍃𐌹𐌽𐍄𐌴𐌹𐌽𐌰𐌽 𐌲𐌹𐍆 𐌿𐌽𐍃 𐌷𐌹𐌼𐌼𐌰 𐌳𐌰𐌲𐌰: 𐌾𐌰𐌷 𐌰𐍆𐌻𐌴𐍄 𐌿𐌽𐍃 𐌸𐌰𐍄𐌴𐌹 𐍃𐌺𐌿𐌻𐌰𐌽𐍃 𐍃𐌹𐌾𐌰𐌹𐌼𐌰. 𐍃𐍅𐌰 𐍃𐍅𐌴 𐌾𐌰𐌷 𐍅𐌴𐌹𐍃 𐌰𐍆𐌻𐌴𐍄𐌰𐌼 𐌸𐌰𐌹𐌼 𐍃𐌺𐌿𐌻𐌰𐌼 𐌿𐌽𐍃𐌰𐍂𐌰𐌹𐌼: 𐌾𐌰𐌷 𐌽𐌹 𐌱𐍂𐌹𐌲𐌲𐌰𐌹𐍃 𐌿𐌽𐍃 𐌹̈𐌽 𐍆𐍂𐌰𐌹𐍃𐍄𐌿𐌱𐌽𐌾𐌰𐌹: 𐌰𐌺 𐌻𐌰𐌿𐍃𐌴𐌹 𐌿𐌽𐍃 𐌰𐍆 𐌸𐌰𐌼𐌼𐌰 𐌿𐌱𐌹𐌻𐌹𐌽: 𐌿𐌽𐍄𐌴 𐌸𐌴𐌹𐌽𐌰 𐌹̈𐍃𐍄 𐌸𐌹𐌿𐌳𐌰𐌽𐌲𐌰𐍂𐌳𐌹. 𐌾𐌰𐌷 𐌼𐌰𐌷𐍄𐍃. 𐌾𐌰𐌷 𐍅𐌿𐌻𐌸𐌿𐍃. 𐌹̈𐌽 𐌰𐌹𐍅𐌹𐌽𐍃. 𐌰𐌼𐌴𐌽:

Pica Runic.

ᛆA ᛒB ᛍC ᚦᛑD ᛂE ᚠF ᚵG ᚼH ᛁI ᚴK ᛚL ᛘM ᚿN ᚮO
ᛔP ᚴQ ᚱᛦR ᛋS ᛐᛏT ᚢU ᚠW ᚼᛋX ᚤY ᚦTH.

| | |
|---|---|
| ᚠ. ᚢᛁᛚᚦᚢᛦ ᚠᚱᛆᛁᚿᚦᛆ ᚱᚮᚵᛁ. | Fie veldur fraenda rógi. |
| ᚠᛆᛁᚦᛁᛋᛏ ᚢᛚᚠᚢᛦ ᛁ ᛋᚴᚮᚵᛁ. | Faediſt ulfur i skógi. |

Pica Danish.

a b c d e f g h i j k l ll m n o ø p q r ſ s t v u w x y z æ.

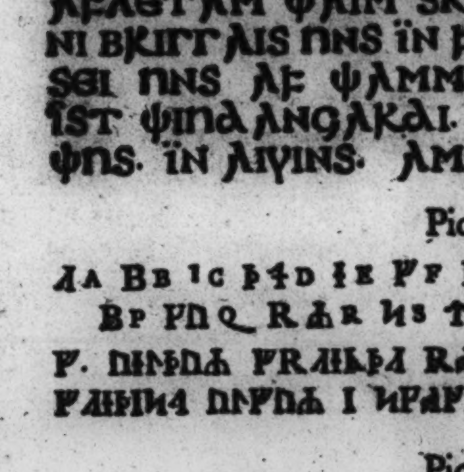
Pica Iſlandic.

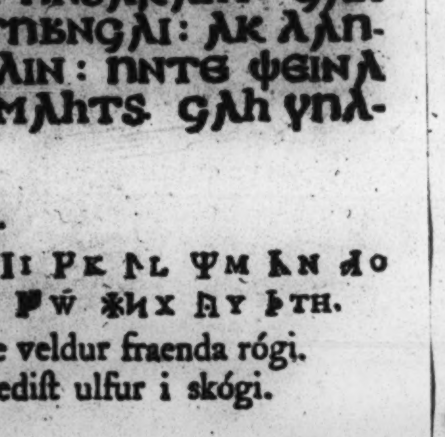
ABCDEFGHIKLMNOPQRSTVWXYZ Þ th.
abcdefghiklmnopqrſstuvwxyz.

Fader vor thu ſem ert a Himnum. Helgeſt titt Nafn. Tilkome thitt Rÿke. Verde thinn vilie ſo a Jordu ſem a Himne. Gief thu oß i dag vort daglegt Braud. Og firigief oß vorar Skullder/ ſo ſem vier fyrergiefum vorum Skulldanautum. Og inleid oß ecke i Freiſtne. helldr frelſa thu oß fra illu. Þuiad thit er Rÿked/ og Maattr og Dyrd vm allder allda Amen.

c

232





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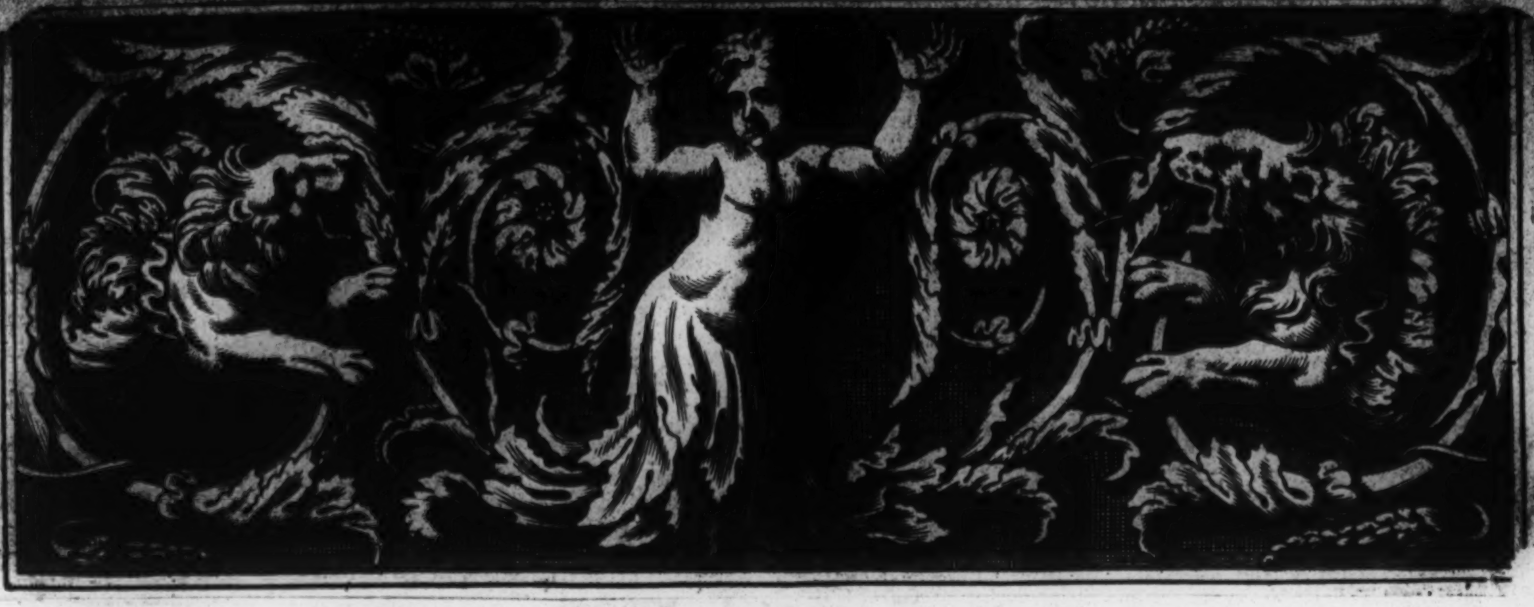

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## Pica Saxon.

ABCDEFGHIKLMNOPRSTÐUƿXYZ.

abcꝺeꝼᵹhıklmnopꞃꞅꞇðþuƿxẏz ⁊.

Fæꝺeꞃ uꞃe þu þe eaꞃꞇ on heoꝼenum. Sı þin nama ᵹehalᵹoꝺ :· To-becume þin ꞃice :· Geƿuꞃðe þin ƿilla on eoꞃðan. ꞅƿa ꞅƿa on heoꝼenum :· Uꞃne ꝺæᵹhƿamlıcan hlaꝼ ꞅẏle uꞅ ꞇo ꝺæᵹ :· Anꝺ ꝼoꞃᵹẏꝼ uꞅ uꞃe ᵹẏlꞇaꞅ. ꞅƿa ꞅƿa ƿe ꝼoꞃᵹiꝼað uꞃum ᵹẏlꞇenꝺum :· Anꝺ ne ᵹelæꝺꝺe þu uꞅ on coꞅꞇnunᵹe. ac alẏꞅ uꞅ oꝼ ẏꝼele :· Soðlıce :·

## Pica Greek.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· &c.

## Pica Roman.

A ÆBCDEFGHIJKLMNOPQRSTVUWXYZ.

A ÆBCDEFGHIJKLMNOPQRSTVUWXYZ.

Pater noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.

## *Pica Italick.*

*A ÆBCDEFGHIJKLMNOPQRSTVUWXYZ.*

*Pater noſter qui es in cœlis, ſanctificetur nomen tuum. Veniat regnum tuum: fiat voluntas tua, ſicut in cœlo, ita etiam in terra. Panem noſtrum quotidianum da nobis hodie. Et remitte nobis debita noſtra, ſicut & remittimus debitoribus noſtris. Et ne nos inducas in tentationem, ſed libera nos ab illo malo. Quia tuum eſt regnum, & potentia, & gloria in ſecula, Amen.*

## Pica English.

ABCDEFGHIKLMNOPQRSTUXYZ

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

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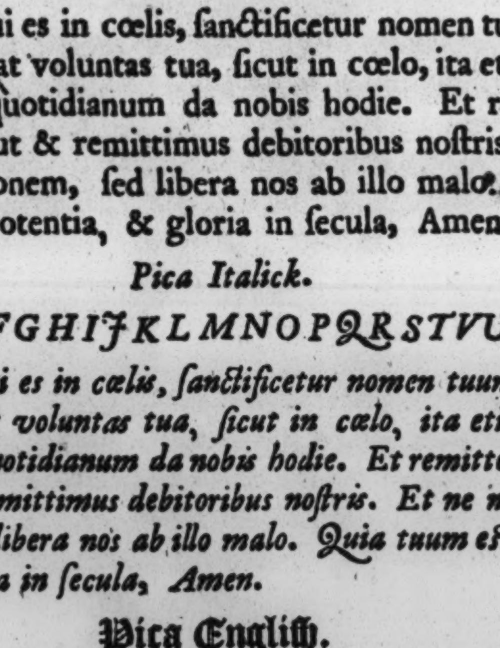

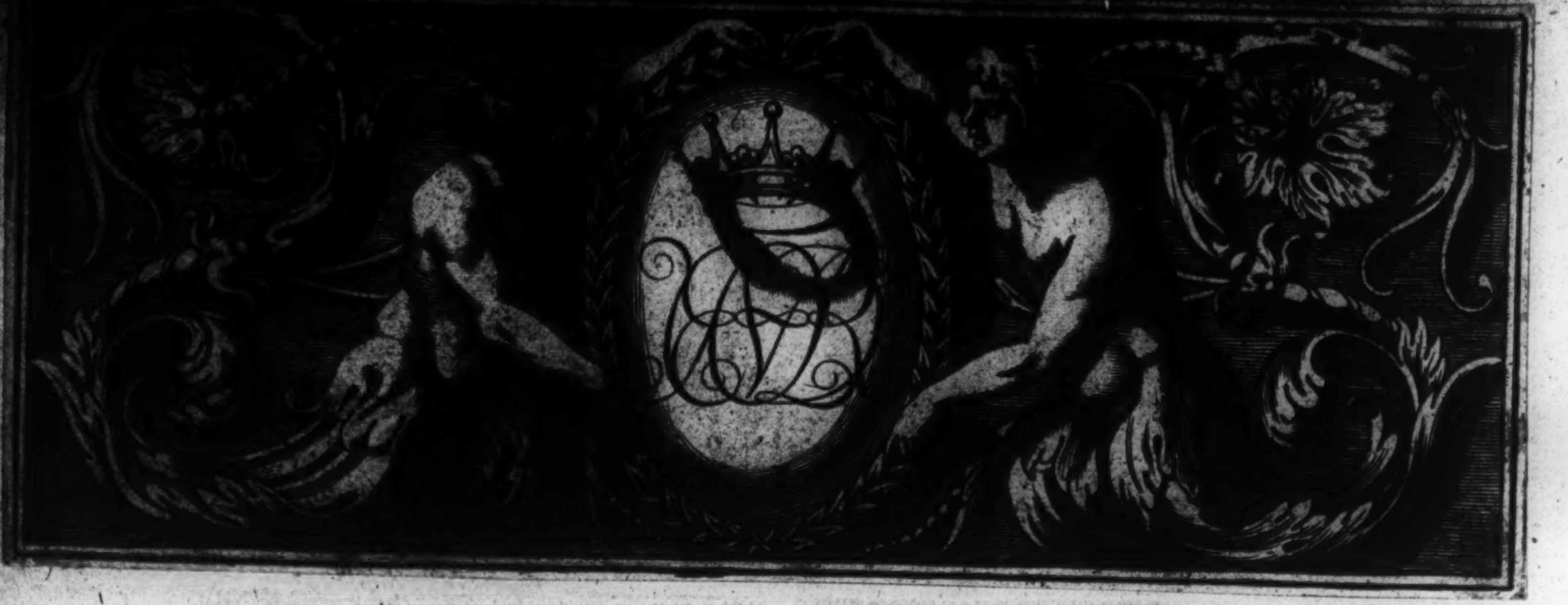

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## Sclavonian, Great Primer.

АБВГДЄЖЅЗИІКЛМНОПР
СТȢФХѠЦЧШЩЪЫЬѢЮ
ѪѦꙖѮѰѲѴ

абвгдеєжѕзиіклмнопрстȣфх
ѡцчшщъыьѣѫюѧꙗѯѱѳѵѿ.

О҆ч҃е на́шъ, и҆̀же є҆сѝ на нб҃се. да ст҃и́тсѧ и҆́мѧ̀ твоѐ, да прі́ндетъ ц҃ртвїе твоѐ. да бꙋ́де во́лѧ твоѧ̀, ꙗ҆́кѡ на нб҃сѝ и҆ на землѝ. хлѣ́бъ на́шъ насꙋ́щныи дажⷣь на́мъ дн҃е. и҆ ѡ҆ста́ви на́мъ до́лгы на́шѧ, ꙗ҆́кѡ и҆ мы ѡ҆ставлѧ́емъ должнико́мъ нашиⷨ. и҆ не введи насъ во и҆скꙋше́нїе но и҆зба́ви насъ ѿ лꙋка́ваго. ꙗ҆́кѡ твоѐ є҆́сть ц҃ртвїе, и҆ си́ла и҆ сла́ва, въ вѣ́кы, а҆ми́нь.

| | |
|---|---|
| Punchions | 109. |
| Matrices | 110. |

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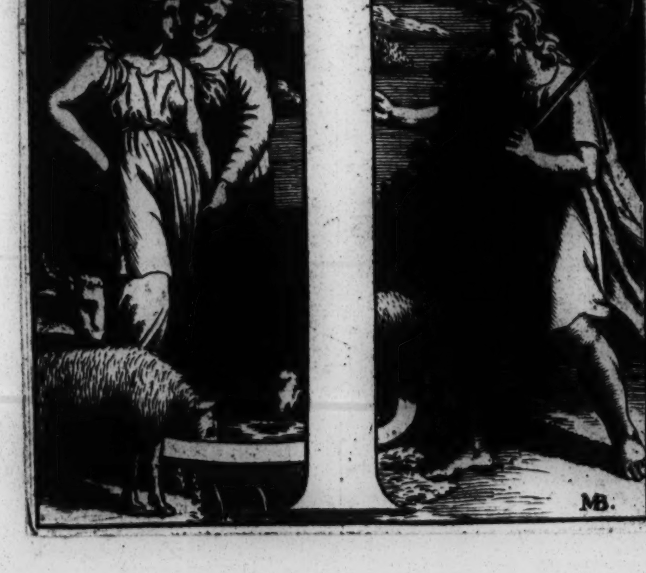

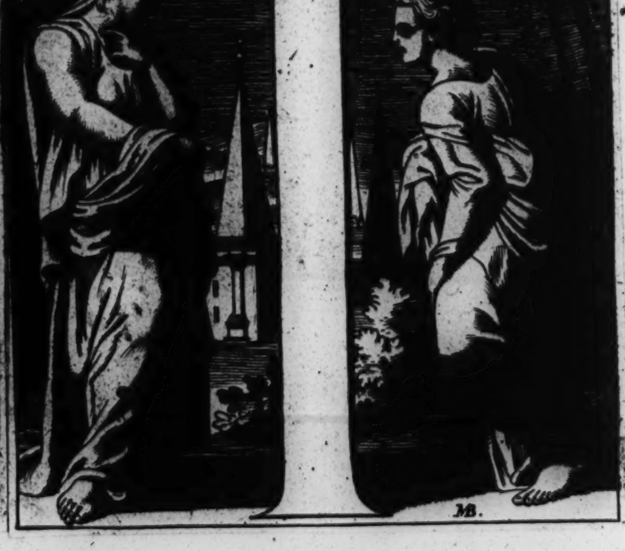

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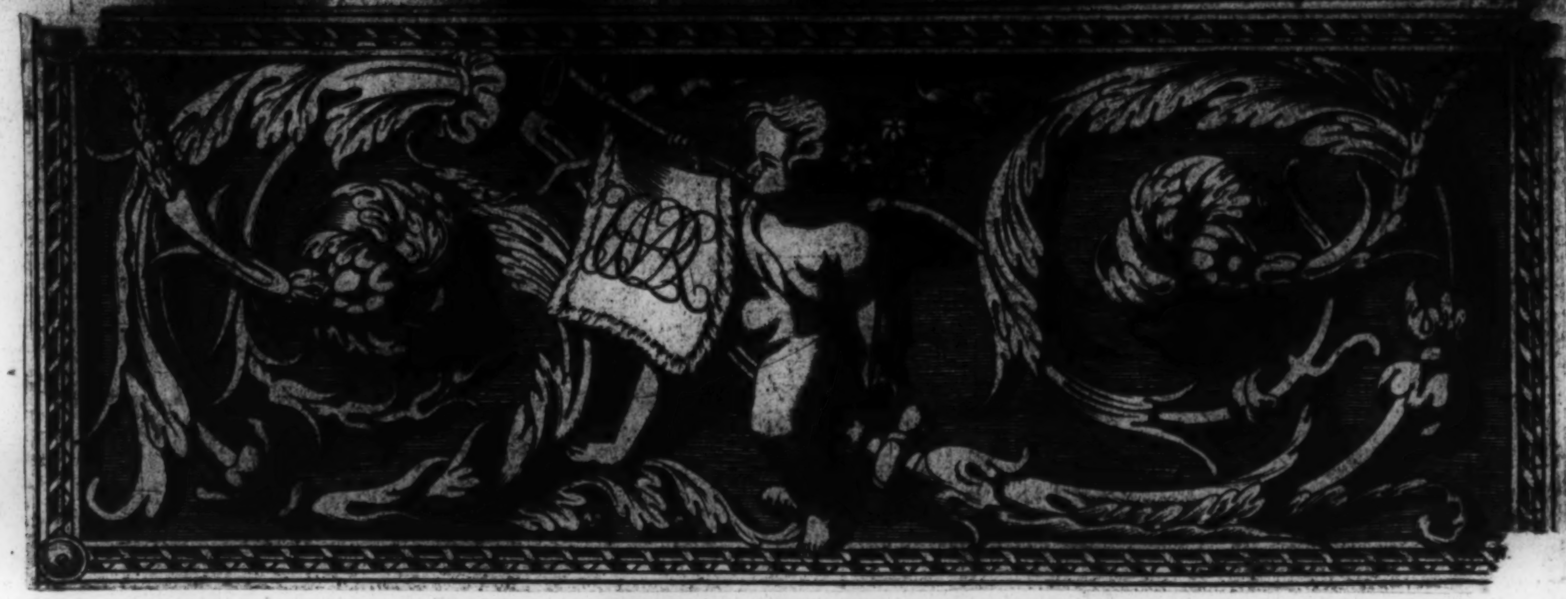
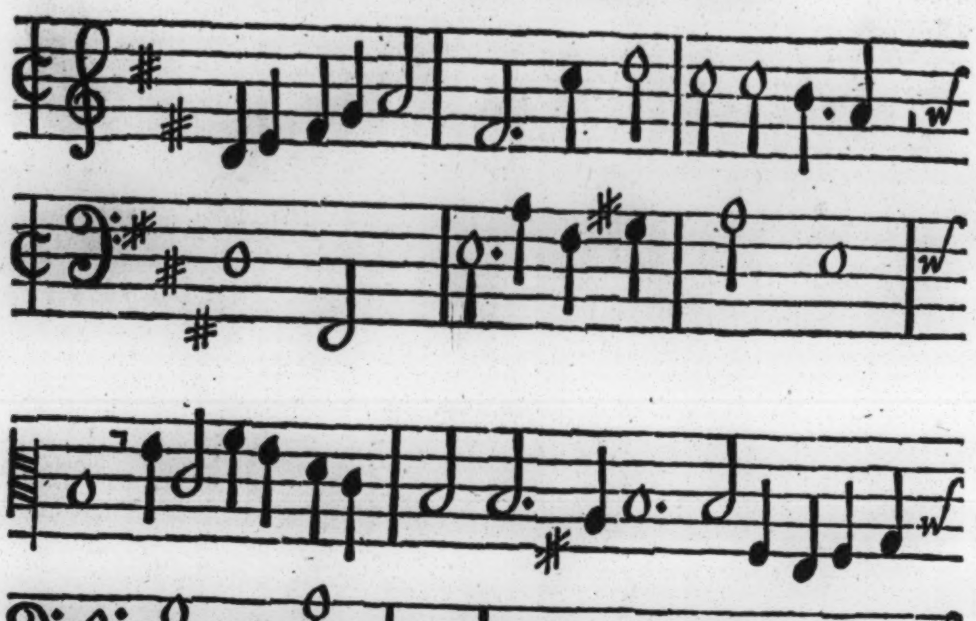
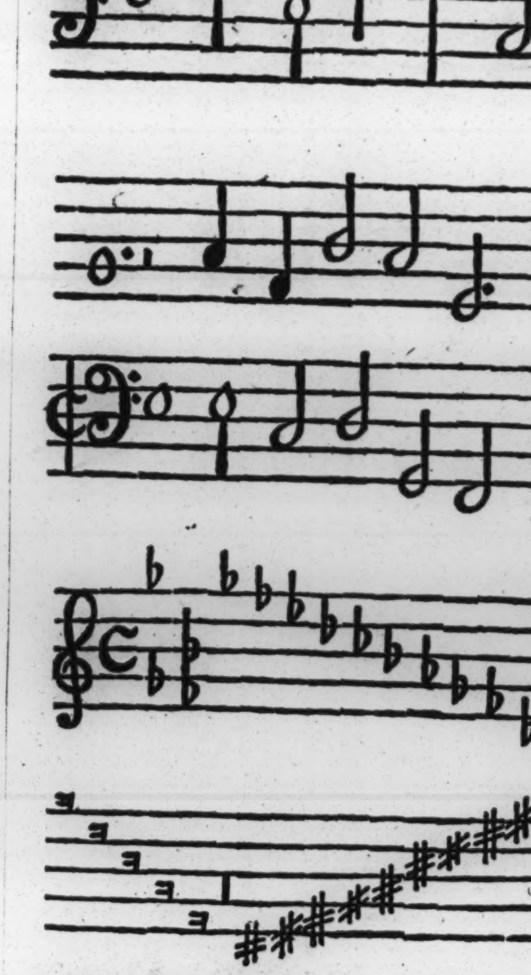


## Musick, Two line Double Pica.

242

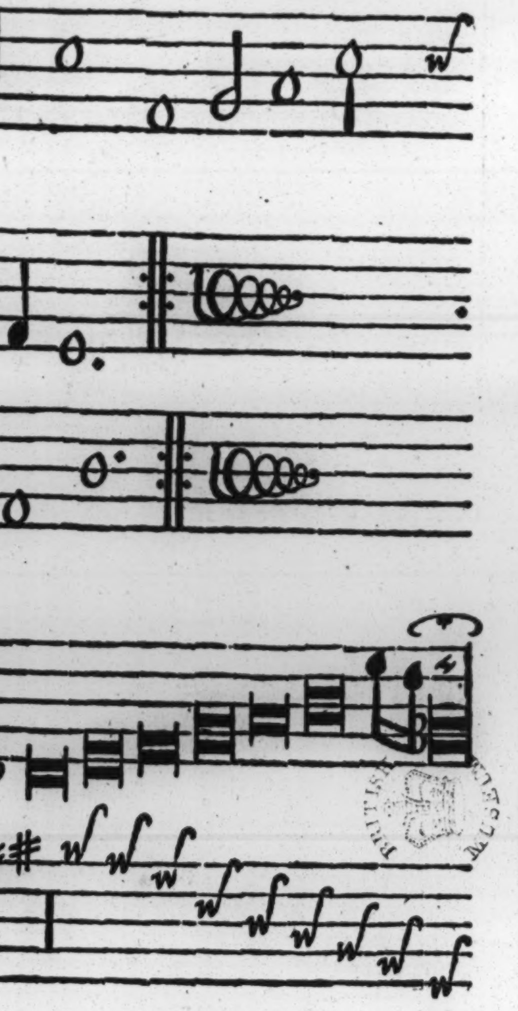


243

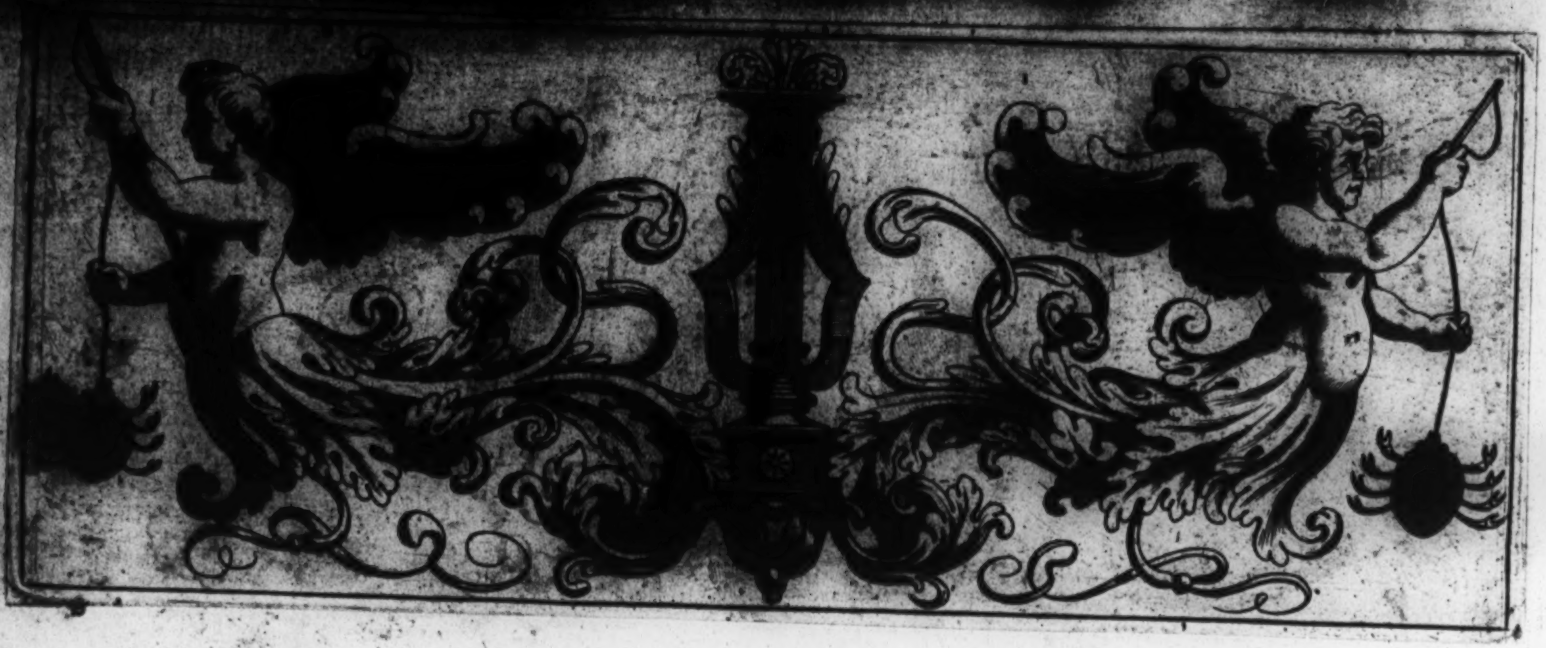


MB.

244



MB. sculp.



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## *An Account of the Matrices, Punchions, &c. given by Biſhop* FELL *to the Univerſity of* Oxford.

### *XXXIV Boxes of Matrices.*

| | |
|---|---|
| THe I. Box, Great Primer Roman Matrices | 121. |
| II. Double Pica Roman Matr. | 123. |
| III. Pica Greek Matr. | 513. |
| IV. Auguſtin Greek Matr. | 353. |
| V. Long Primer Greek Matr. | 354. |
| VI. Great Primer Greek Matr. | 456. |
| VII. Long Primer Italick Matr. | 121. |
| VIII. Small Pica Italick Matr. | 142. |
| IX. Long Primer Roman Matr. | 155. |
| X. Pica Roman Matr. | 156. |
| XI. Brevier Roman Matr. | 156. |
| XII. Great Braſs Roman Capital Matr. | 40. |
| XIII. Auguſtin Roman Matr. | 142. |
| XIV. Black Engliſh Matr. | 73. |
| XV. Small Pica Roman Matr. | 142. |
| XVI. Coptick Matr. | 135. |
| XVII. Auguſtin Italick Matr. | 114. |
| XVIII. Pica Italick Matr. | 130. |
| XIX. Non-pariel Italick Matr. | 121. |
| XX. Non-pariel Roman Matr. | 134. |
| XXI. XXII. Paragon Greek Matr. | 144. 301. |
| XXIII. Syriack Matr. | 121. |
| XXIV. Double Pica Italick Matr. | 87. |
| XXV. Great Canon Matr. | 204. |
| XXVI. Brevier Italick Matr. | 134. |
| XXVII. Muſick Matr. | 70. |

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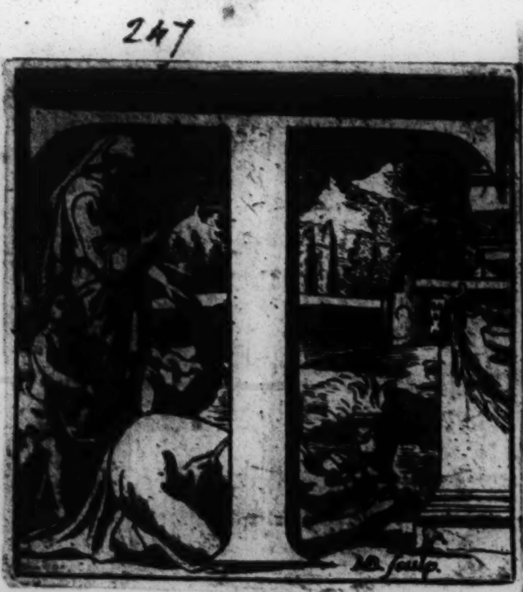

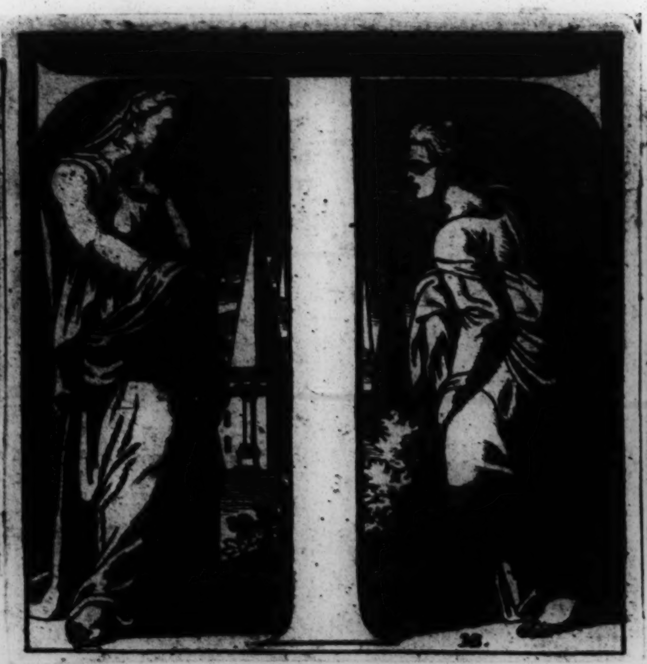

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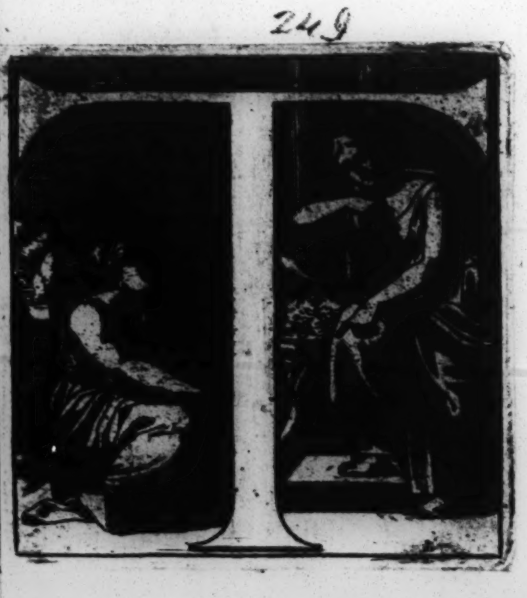

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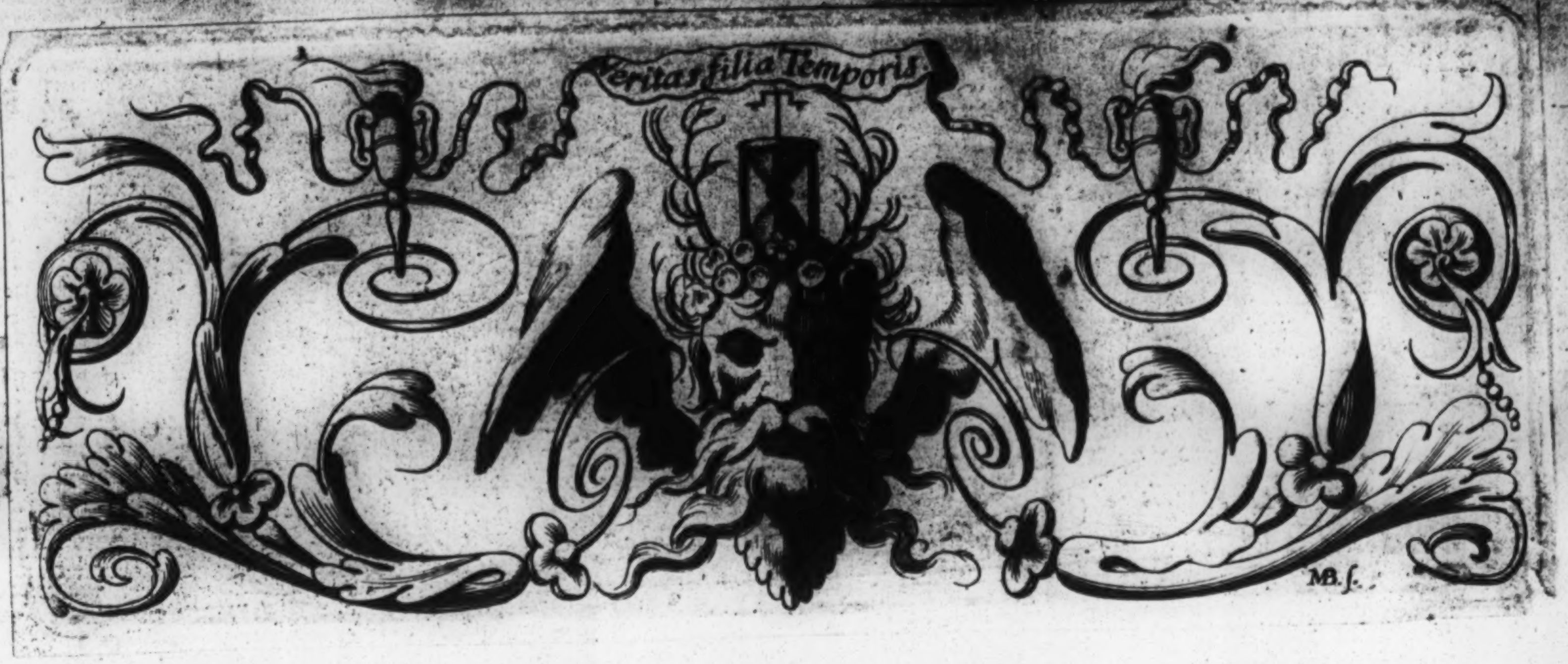


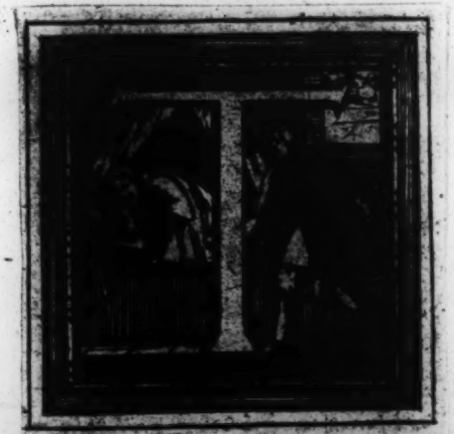
251

## *Utenſils for Printing.*

1 Small Anvil.
4 Hammers.
28 Moulds.
1 Engine to make braſs Rules, with a plane.
1 Wyer Sieve.
332 Dreſſing Sticks.
2 Great Vices.
2 Hand Vices.
21 Great Files.
1 Pair of Sheers.
2 Iron Potts.
4 Dreſſing Planes.
3 Dreſſing Blocks.
3 Plyers.
2 Rubbing Stones.
1 Grinding Stone.
26 Copper Borders.
32 Copper Letters.

7 Printing Preſſes, with all things belonging to them.
2 Rolling Preſſes, with all things neceſſary for them.
133 Upper and Lower Caſes.
5 Pair of Capital Caſes.
[5 Pair of Fund Caſes.
13 Pair of Greek Caſes.
50 Chaſes.

252



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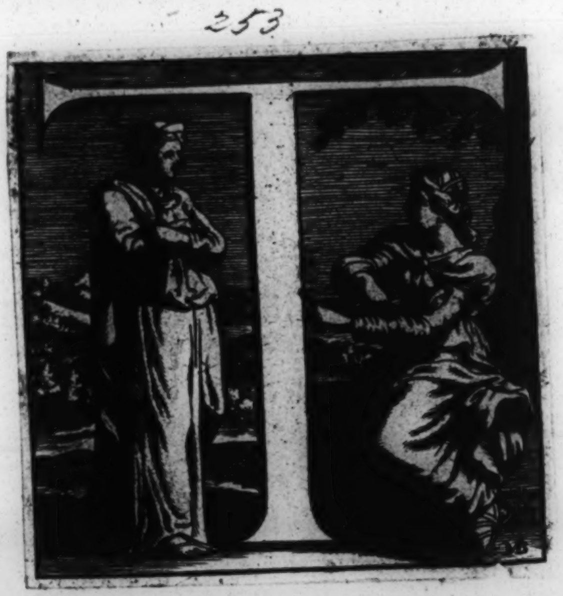
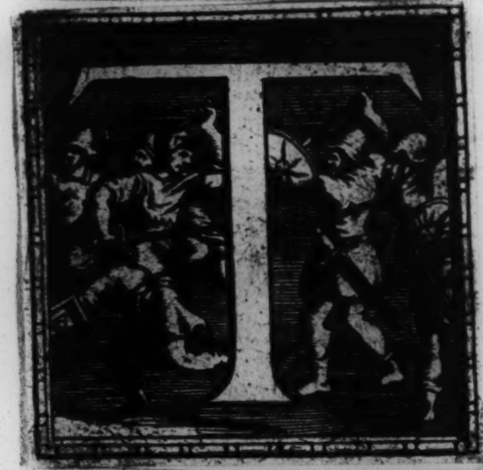
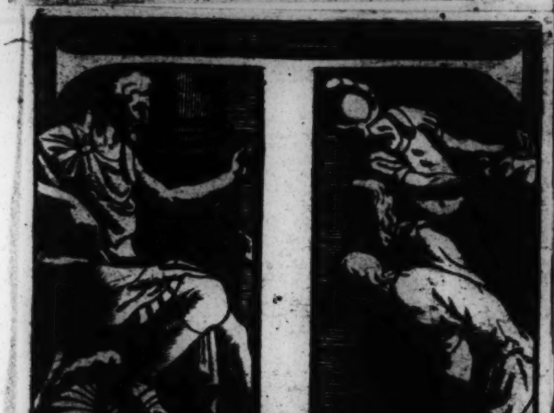
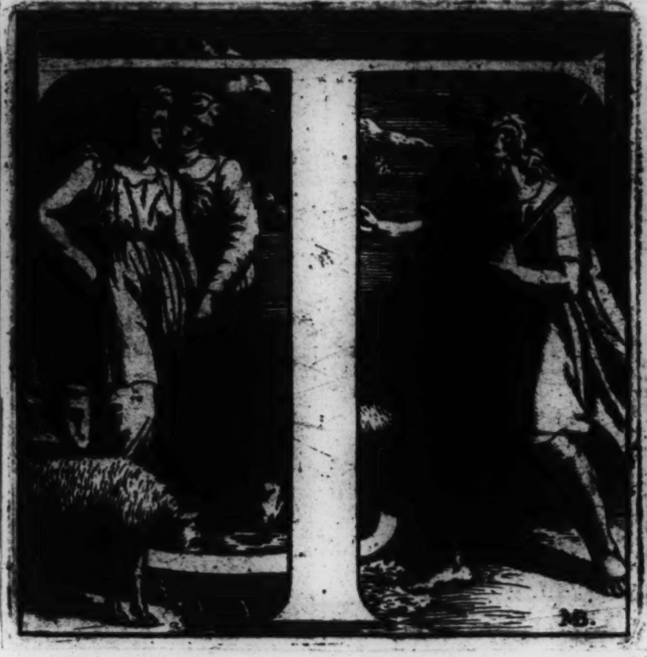


254



255





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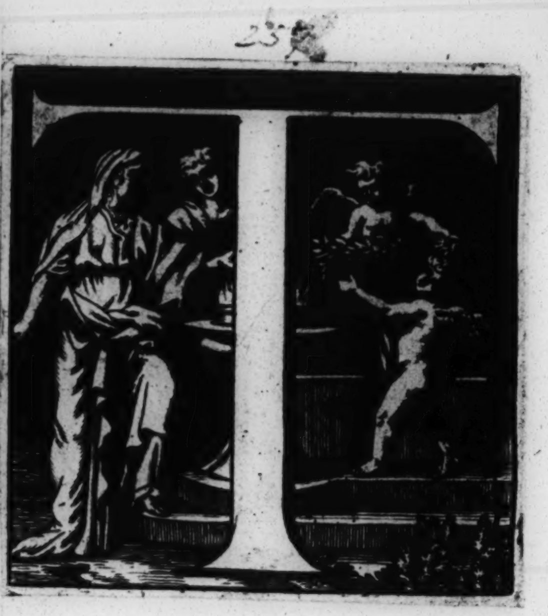

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## *Matrices, Punchions, &c.*

| | |
|---|---|
| XXVIII. [Pica Roman and Italick Matrices, bought by the Univerſity An. 1692.] Rom. 93. Ital. 78. Small Capitals not juſtified 27. in all | 198. |
| 2. XXVIII. Great Primer Ital. Matr. | 87. |
| XXIX. Aſtronomical Signs, Pica, | 25. |
| Samaritan, Engliſh, | 30. |
| Mathematical Marks | 21, |
| and Cancell'd Figures, Pica, | 10. |
| Braſes, Long Primer, | 16. |
| Mathematical Marks, Small Pica, | 10. |
| XXX. Hebrew Great and Small, | 292. |
| XXXI. Hebrew Great and Small, | 254, |
| Armenian, | 7. |
| XXXII. Arabick, Syriack and Hebrew, | 228, |
| and Arabick Fig. | 10. |
| XXXIII. Sclavonian, Great Primer, | 110. |

A Paper of Flower Matrices.

A Paper of Great Primer Roman and Italick, cut by Mr. Nicols, not good.

New Muſick Punchions & Matrices cut by Peter Walpergen.

## *Punchions, ſeal'd up in an Earthen Pott.*

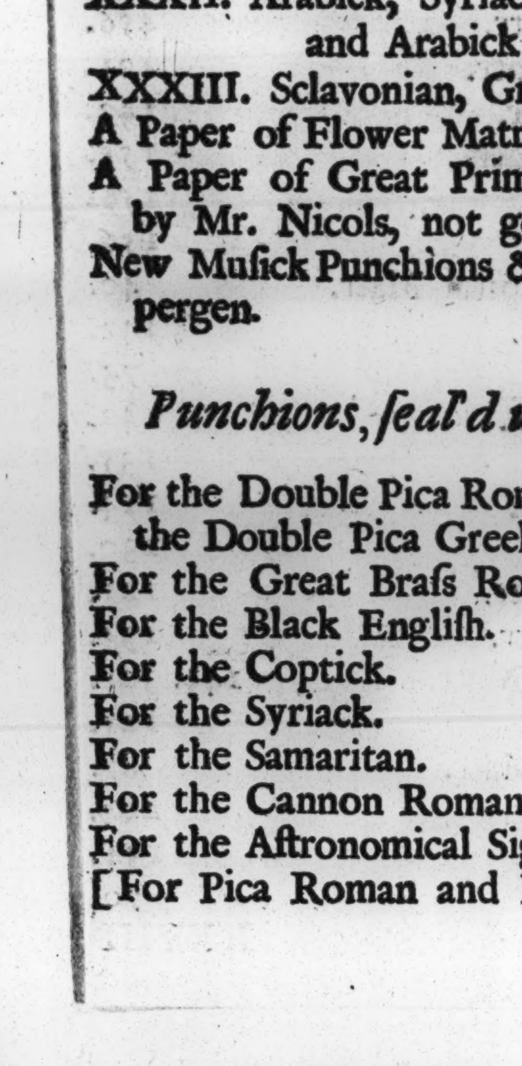
For the Double Pica Roman and Italick, and ſome for the Double Pica Greek.
For the Great Braſs Roman Capitals.
For the Black Engliſh.
For the Coptick.
For the Syriack.
For the Samaritan.
For the Cannon Roman and Italick.
For the Aſtronomical Signs and Figures.
[For Pica Roman and Italick.]

1 Small

247

248

249



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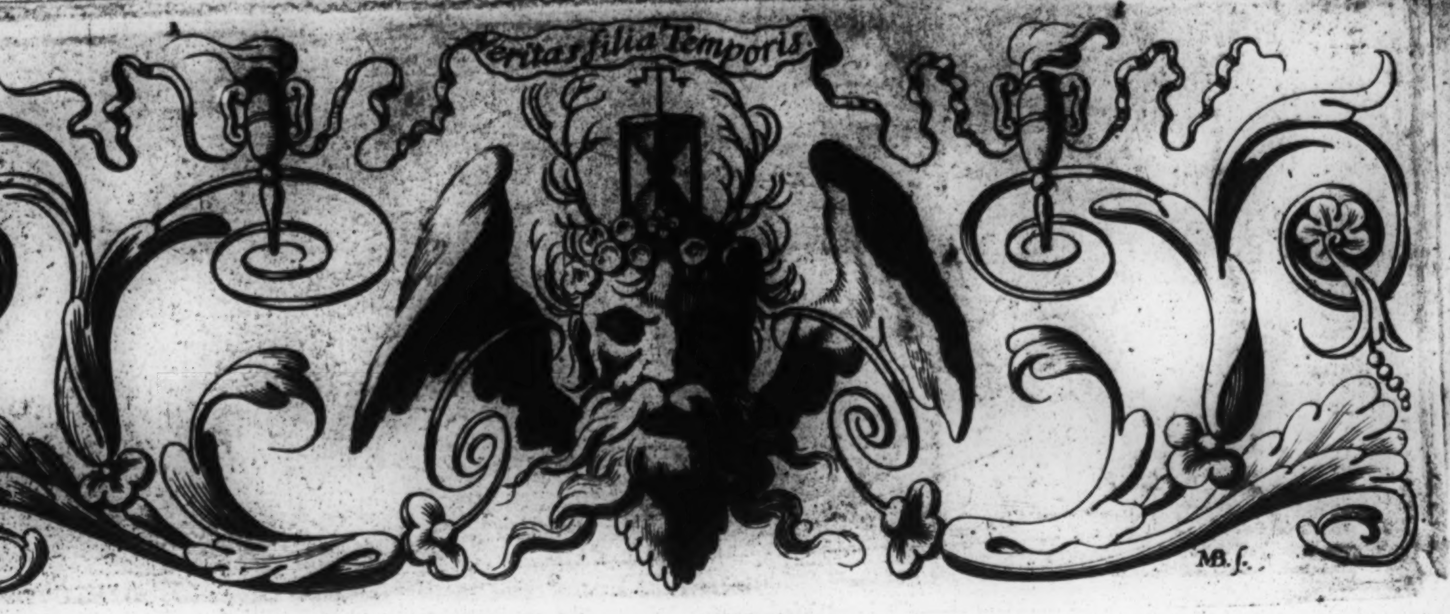

251

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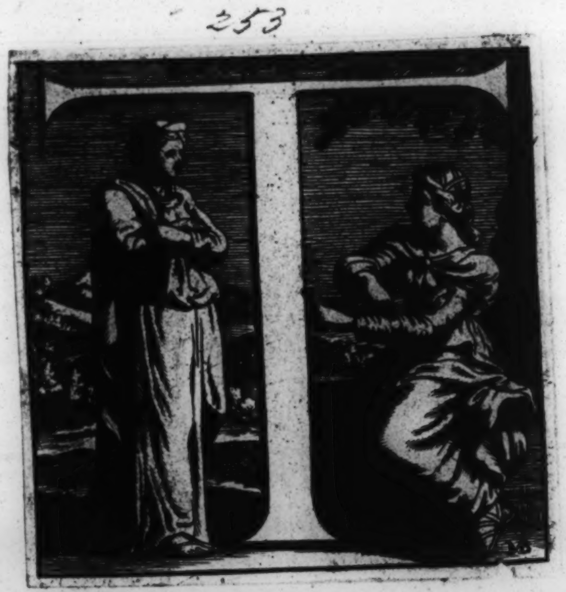
2 Hand Vices.
21 Great Files.
1 Pair of Sheers.
2 Iron Potts.
4 Dreſſing Planes.
3 Dreſſing Blocks.
3 Plyers.
2 Rubbing Stones.
1 Grinding Stone.
26 Copper Borders.
32 Copper Letters.

52

253



7 Printing Preſſes, with all things belonging to them.
2 Rolling Preſſes, with all things neceſſary for them.
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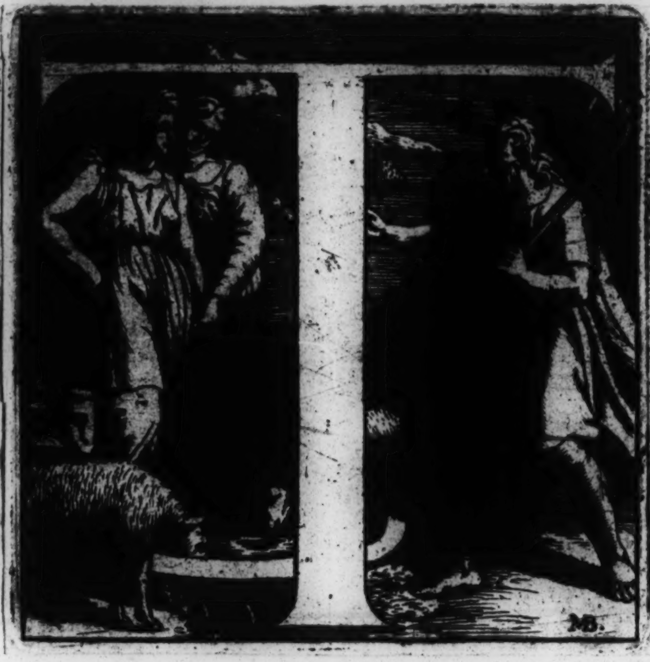
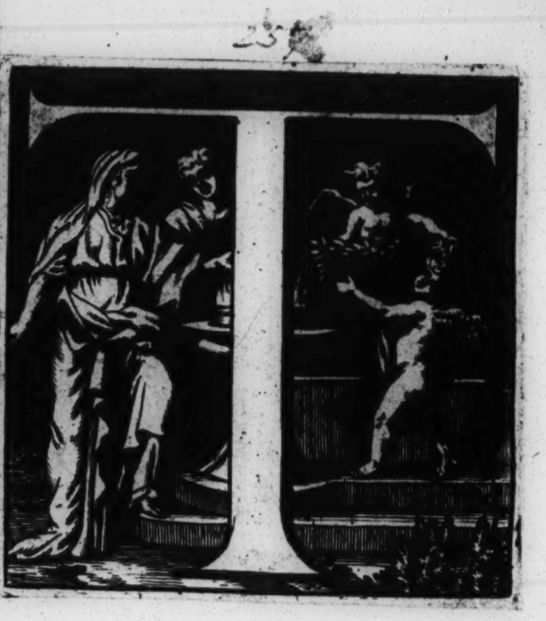


256

25



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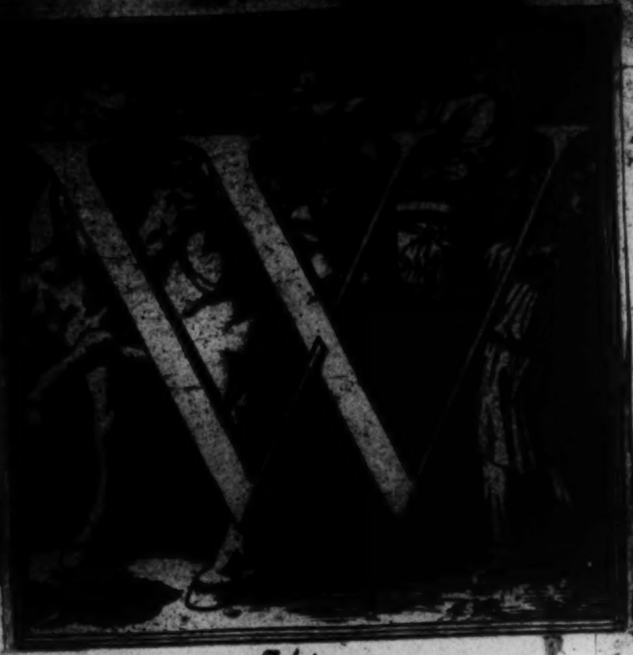

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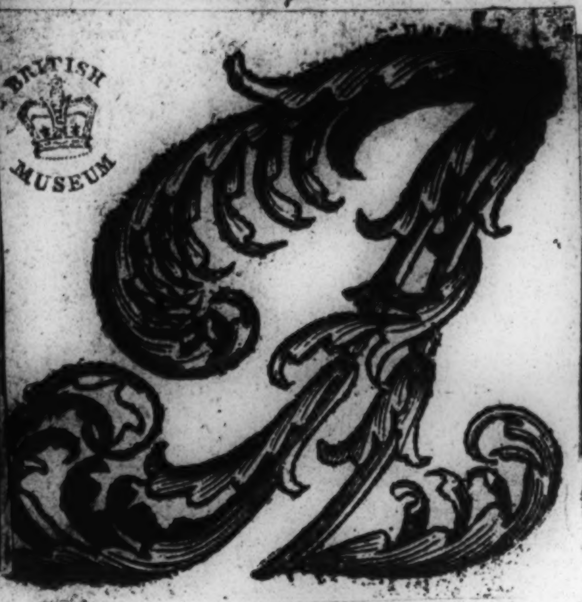

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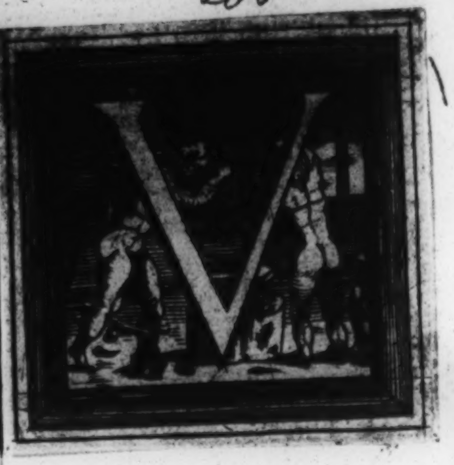

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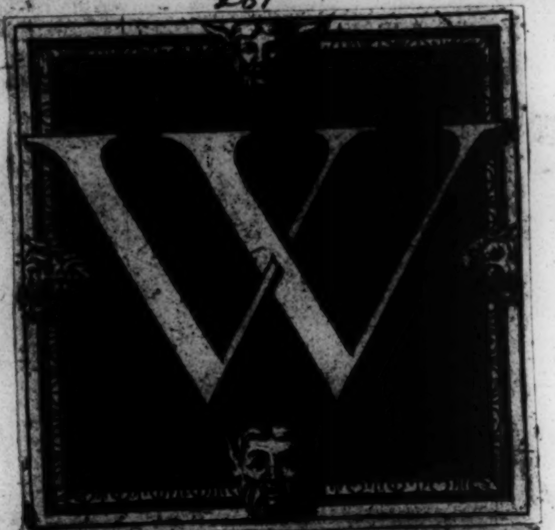

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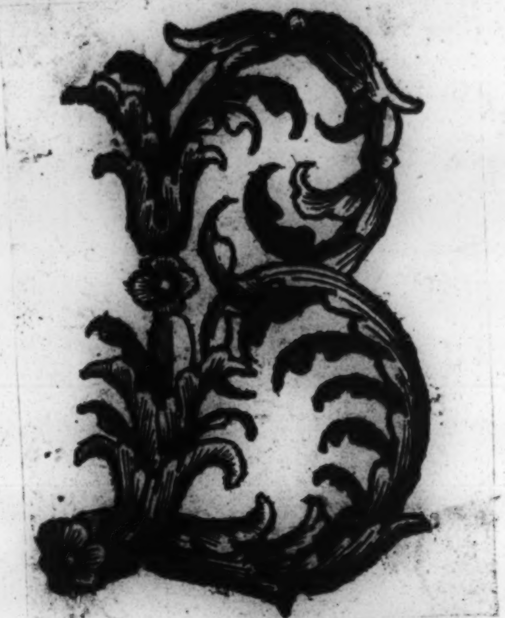

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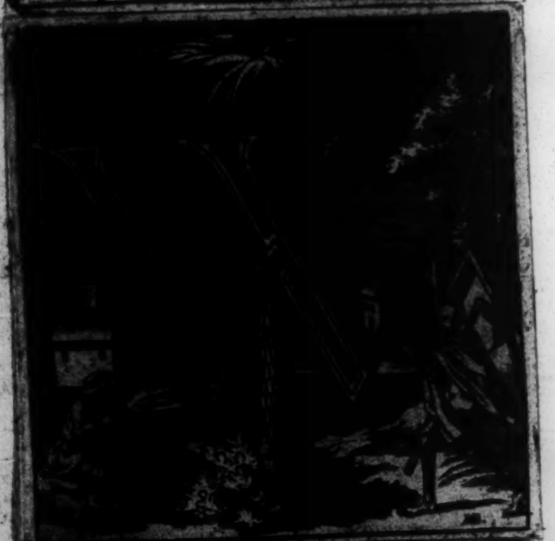

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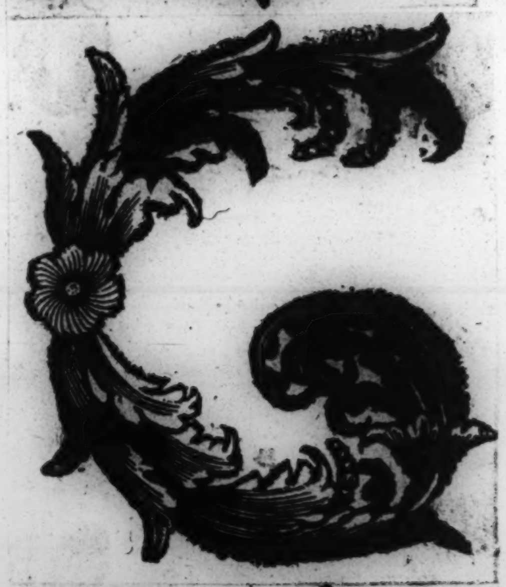

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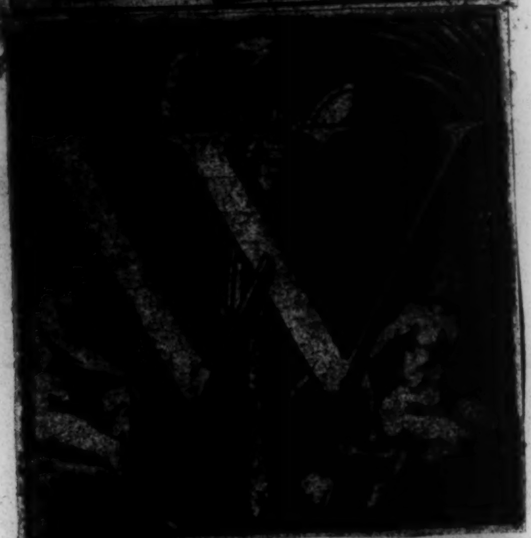

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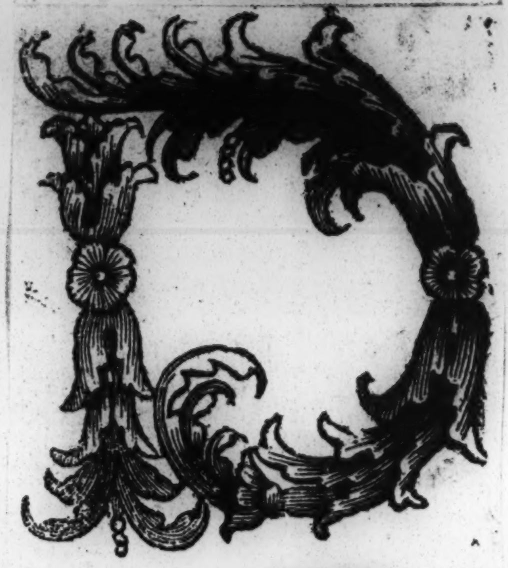

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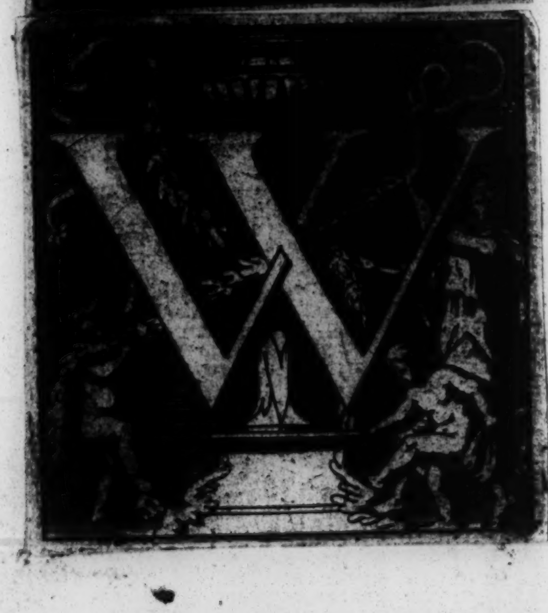

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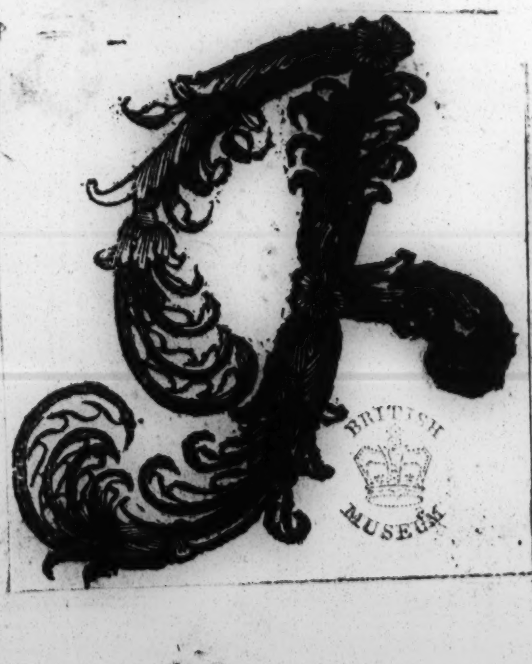

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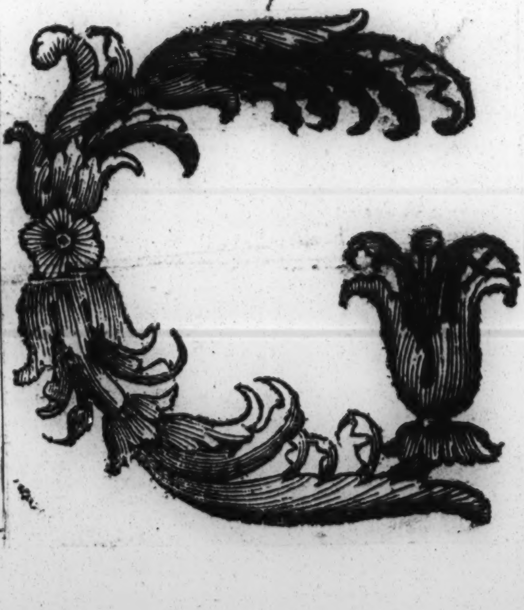

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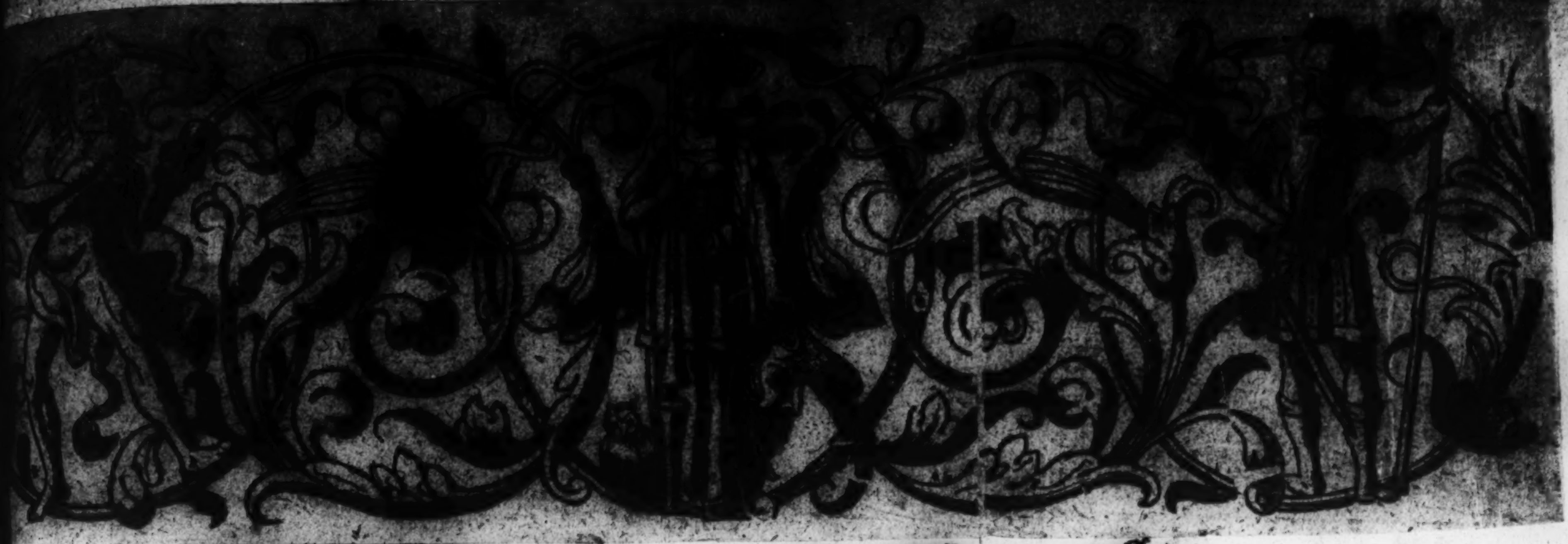

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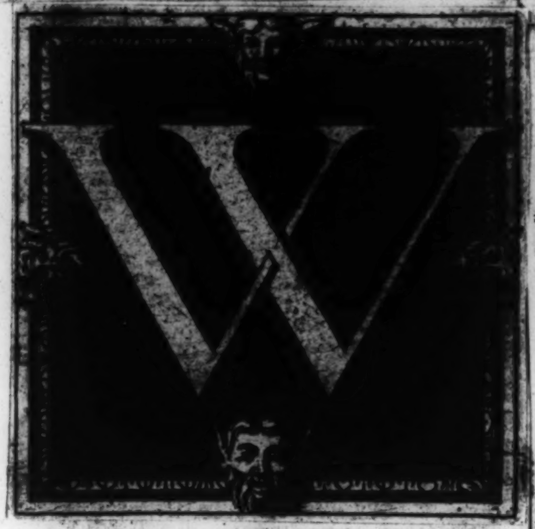

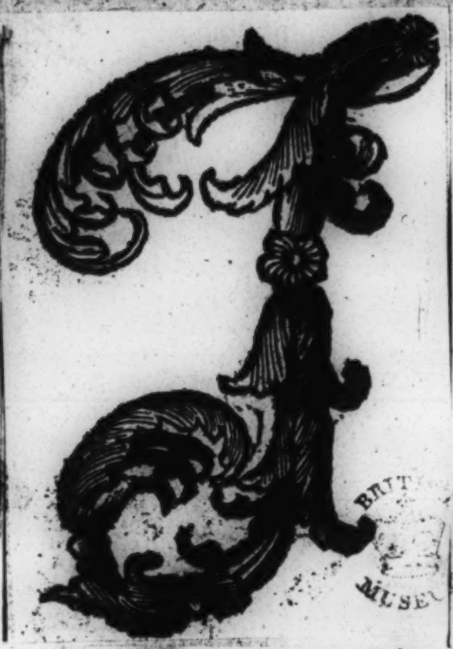

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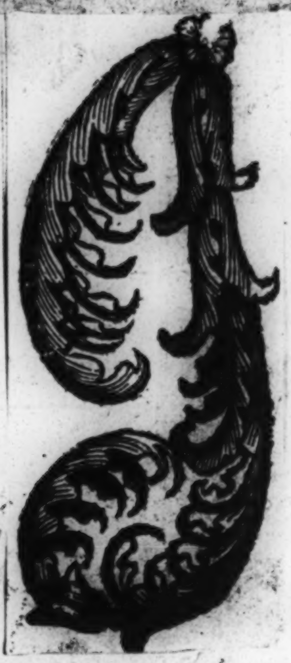

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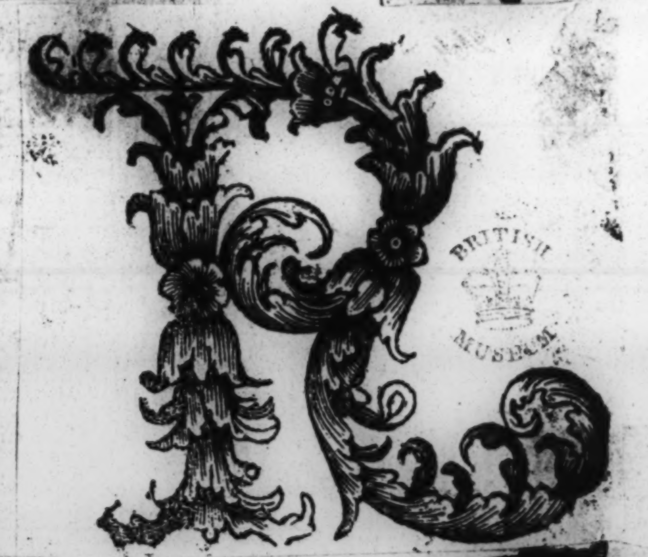

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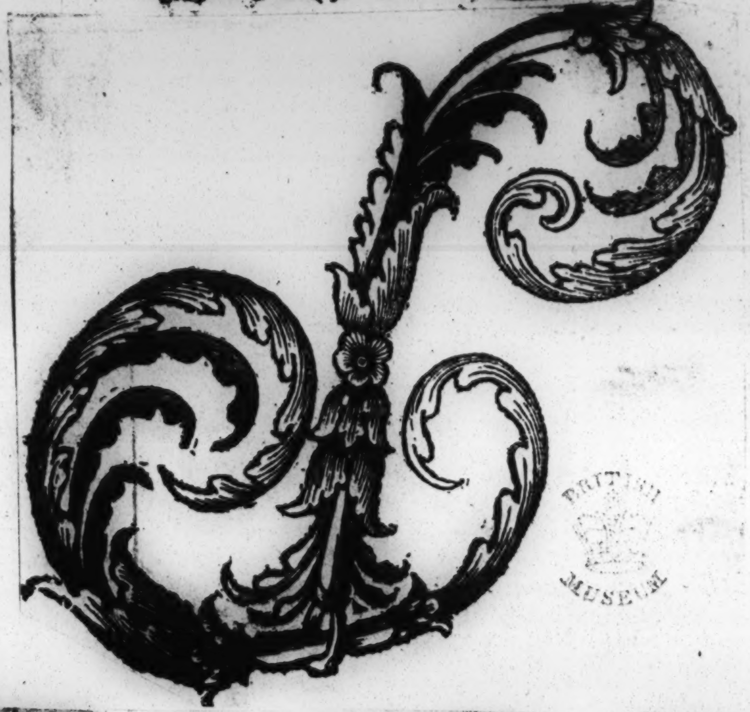

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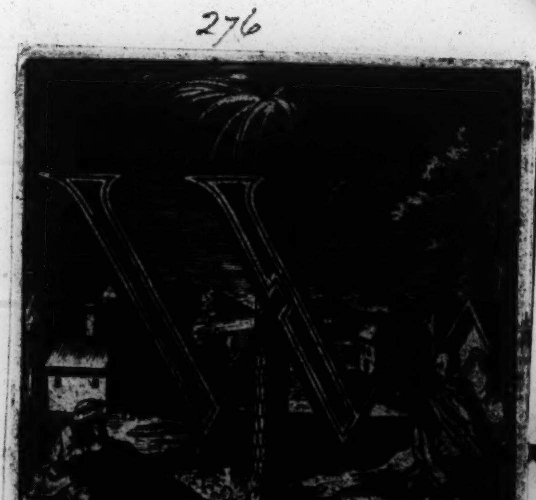

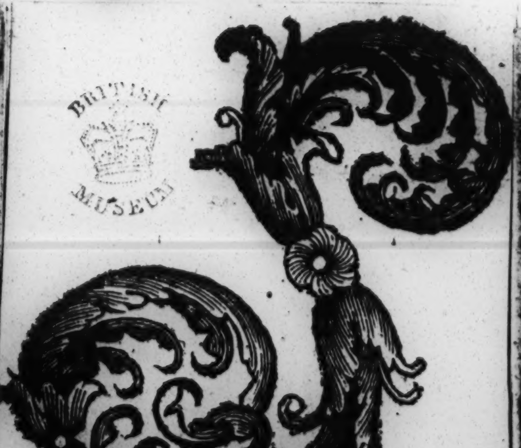

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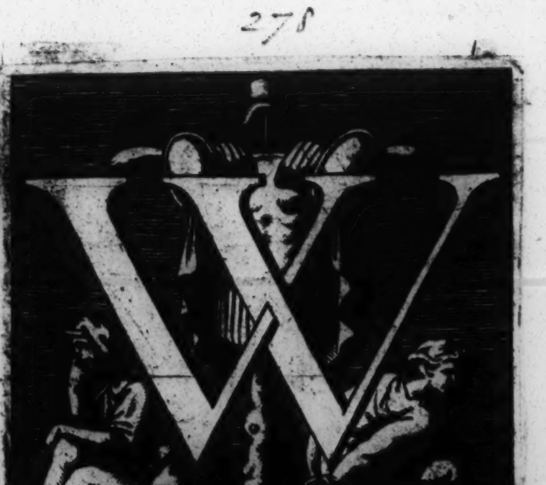

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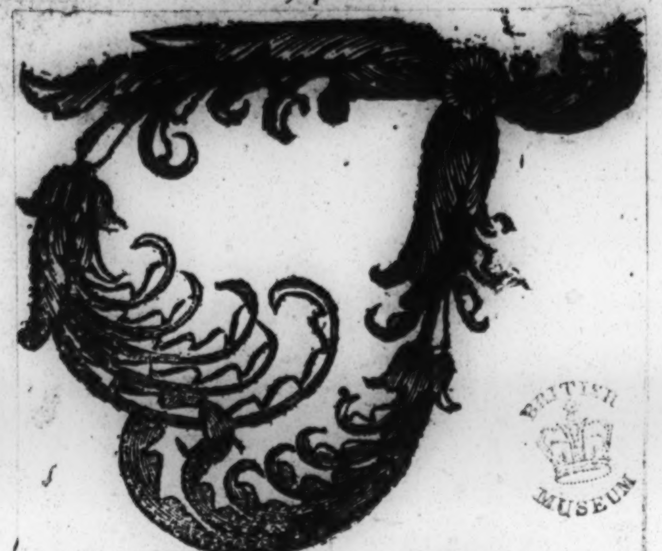

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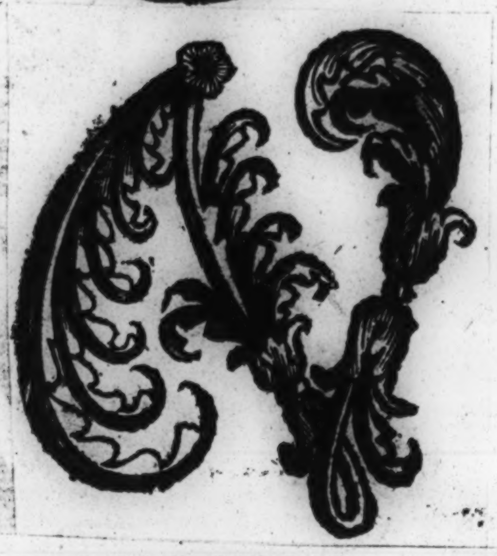

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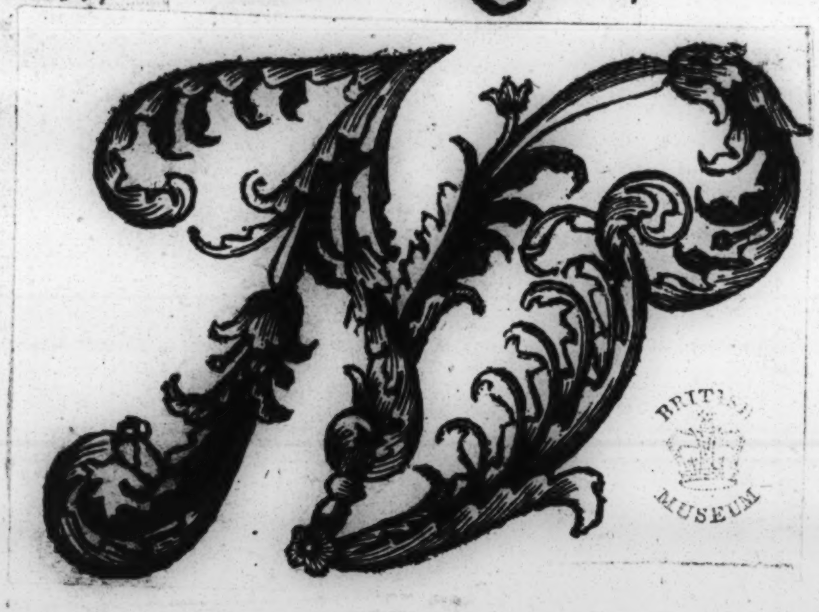

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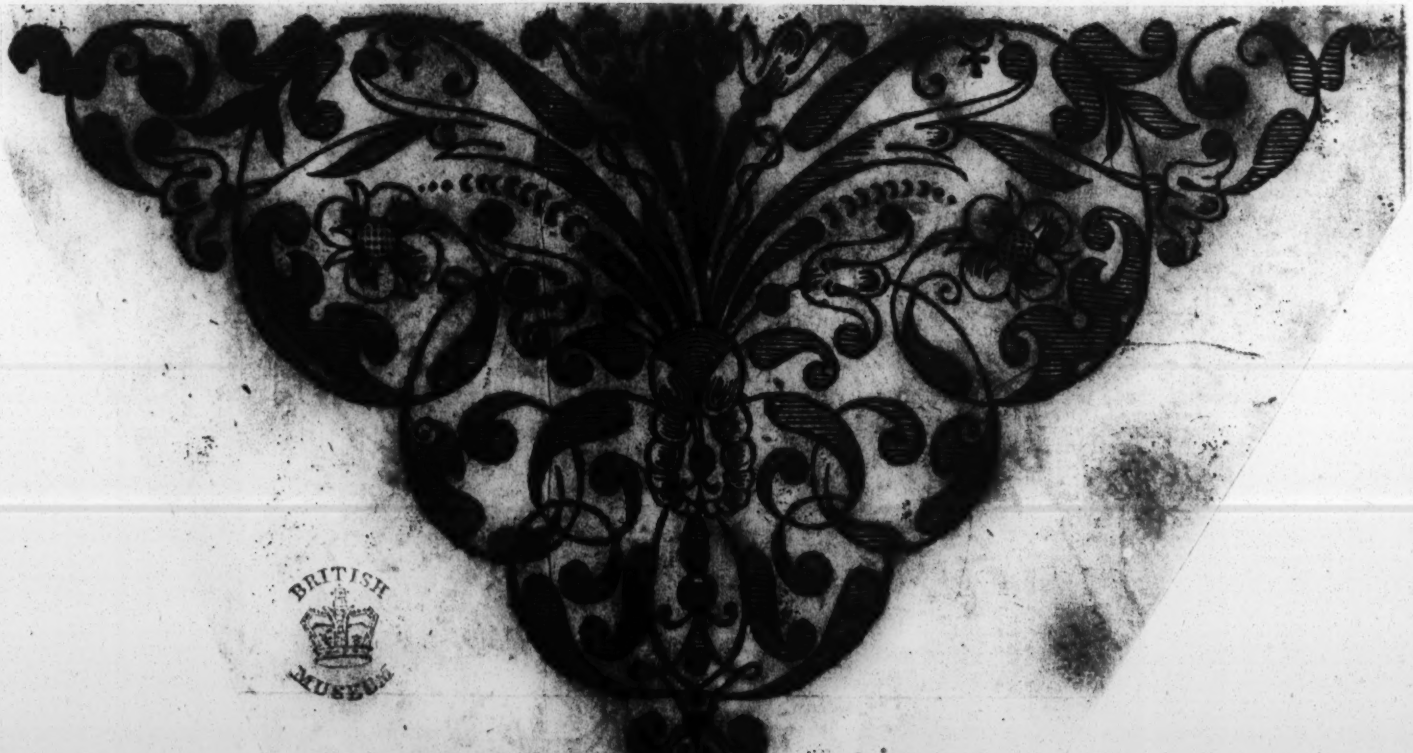
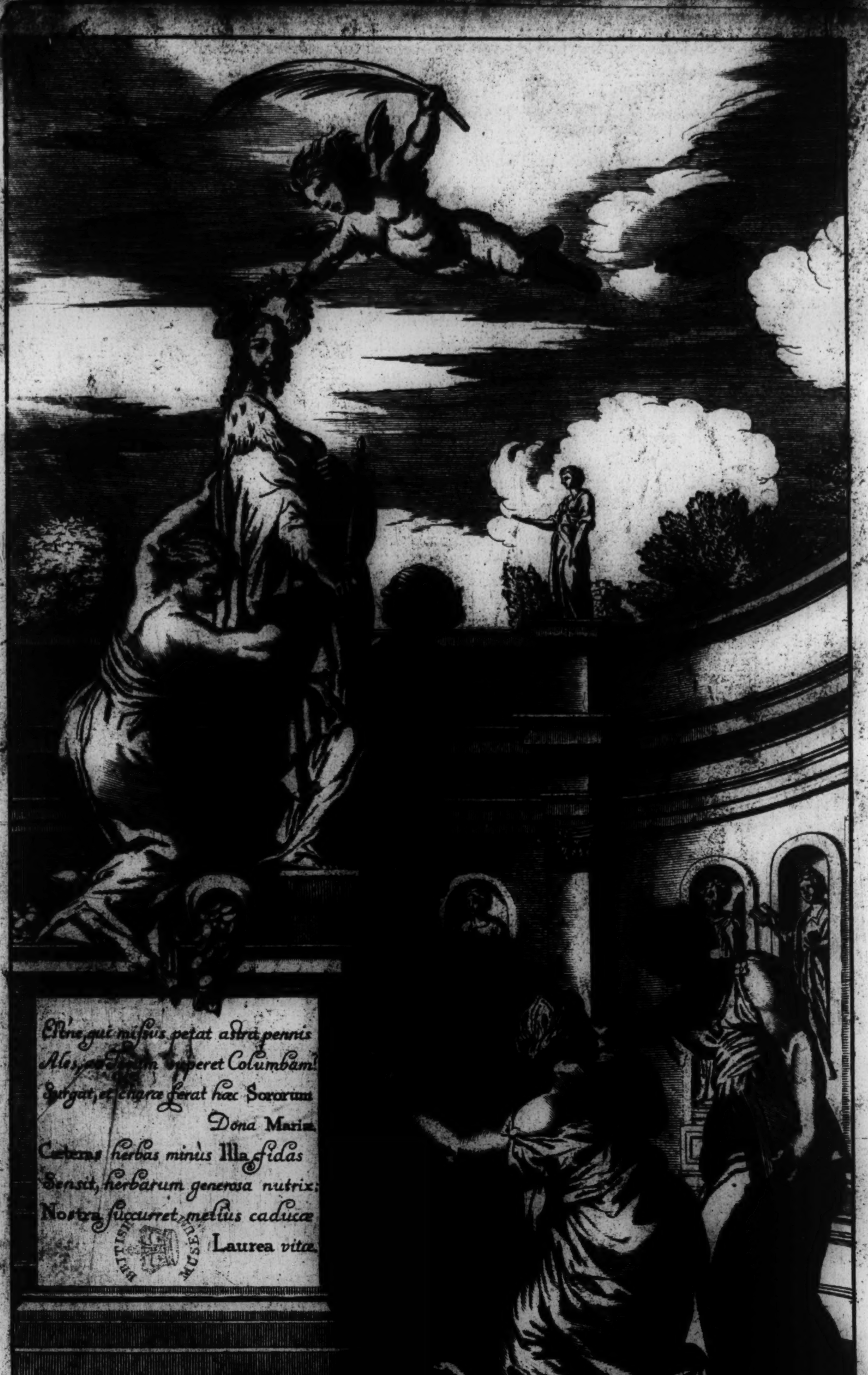
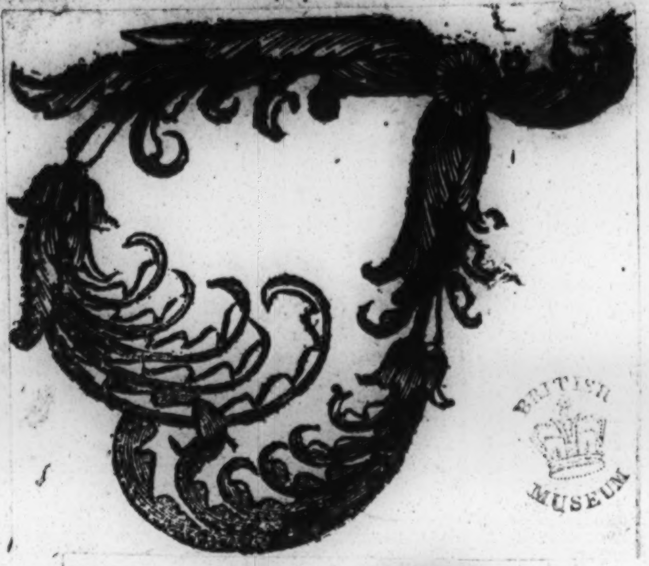




Eſtne, qui miſsus petat aſtra pennis
Ales, [illegible] ſuperet Columbam?
Surgat, et charæ ferat hæc Sororum
Dona Mariæ.
Cæteras herbas minùs Illa fidas
Senſit, herbarum generoſa nutrix;
Noſtra ſuccurret melius caducæ
Laurea vitæ.

M Burghers Calc. Univ Oxon. ſculp.

279



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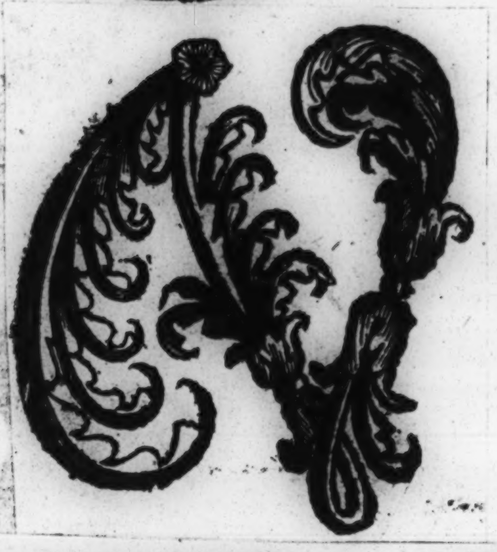

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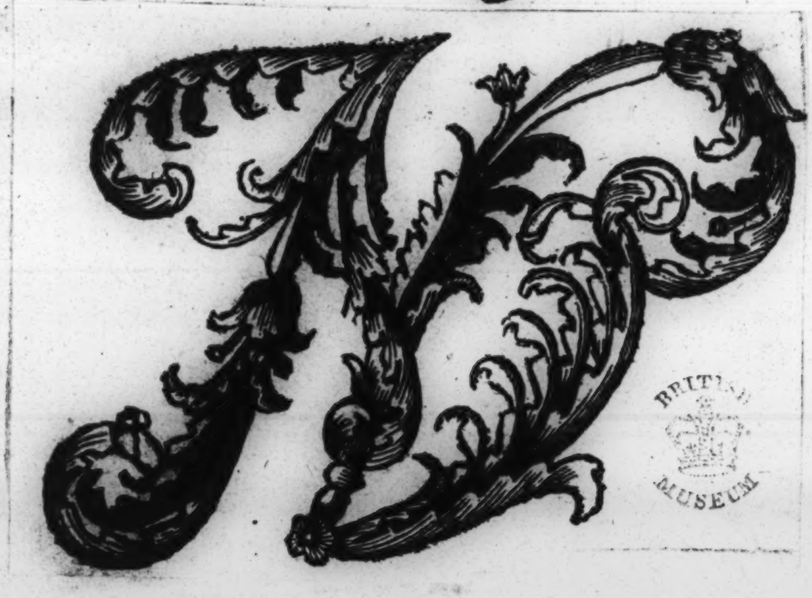

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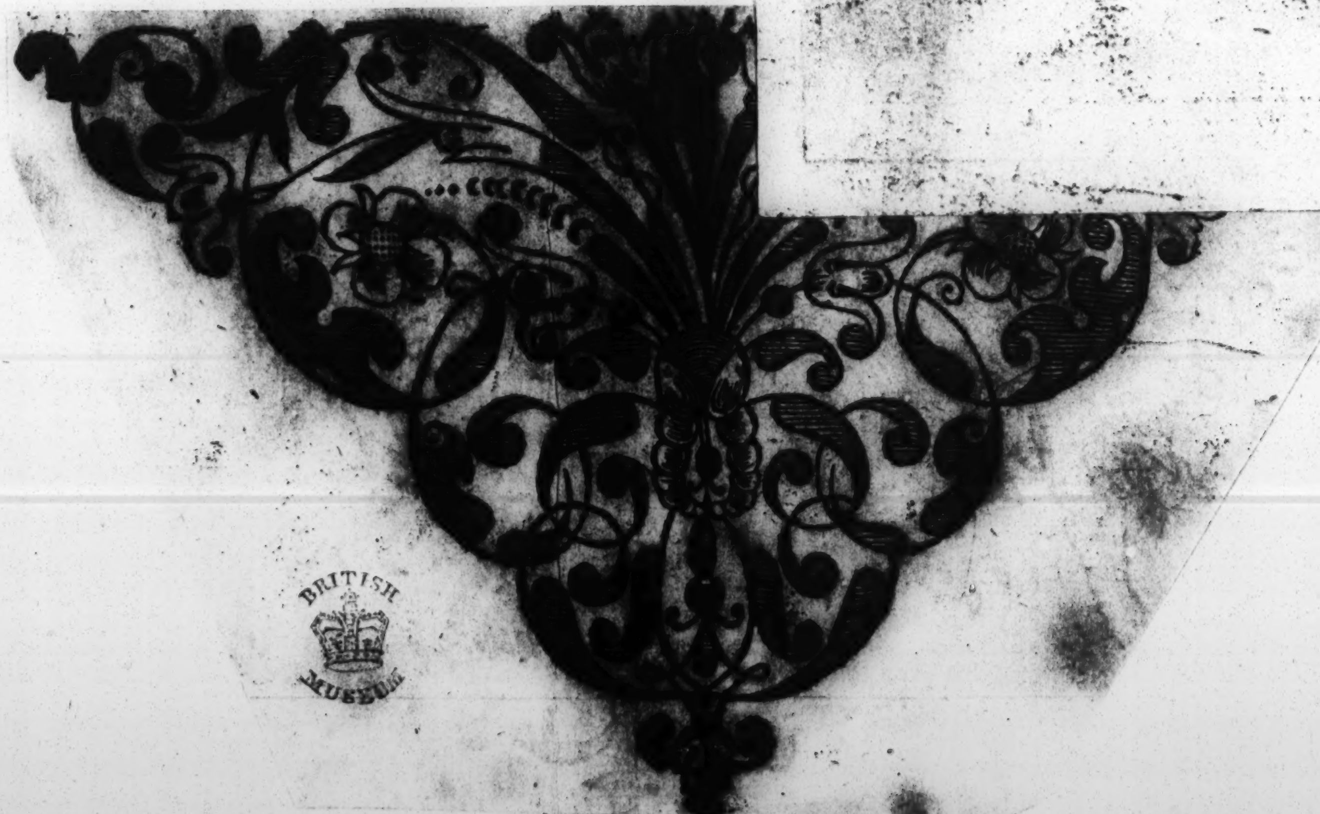

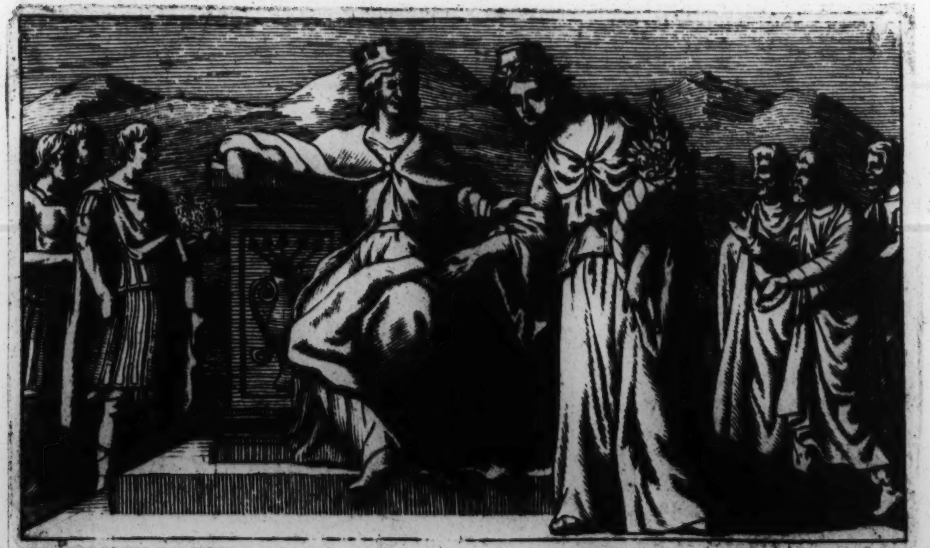

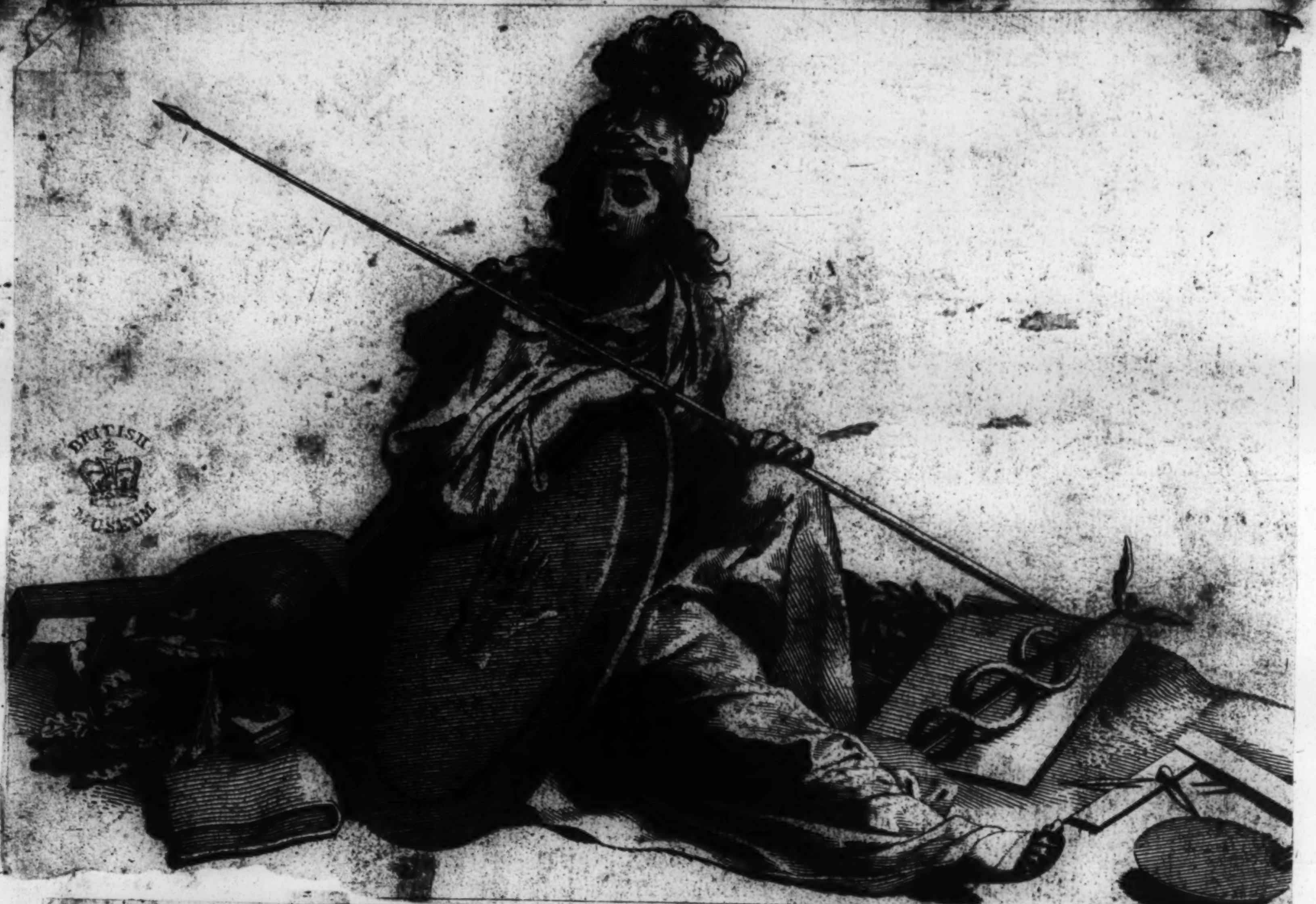

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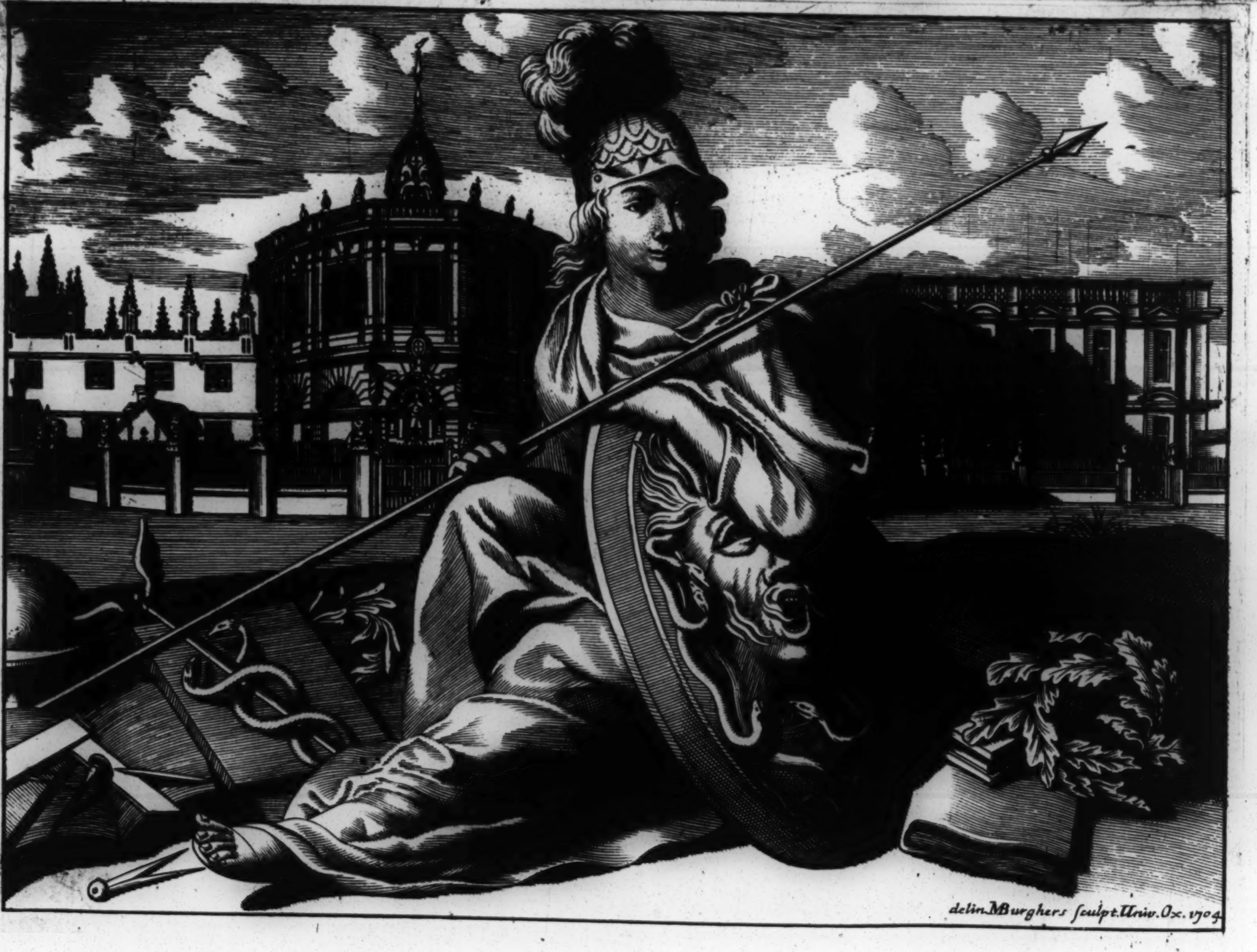
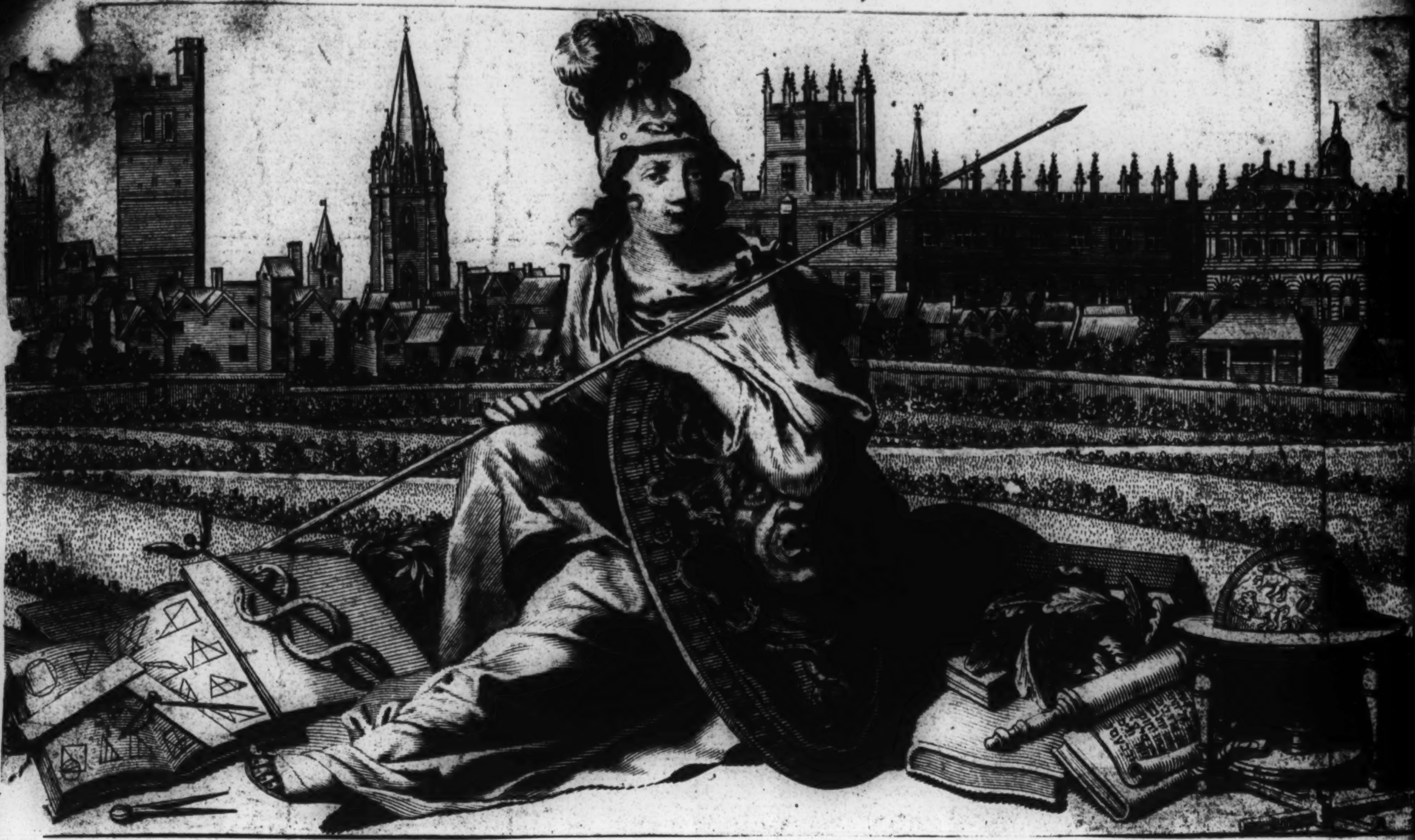
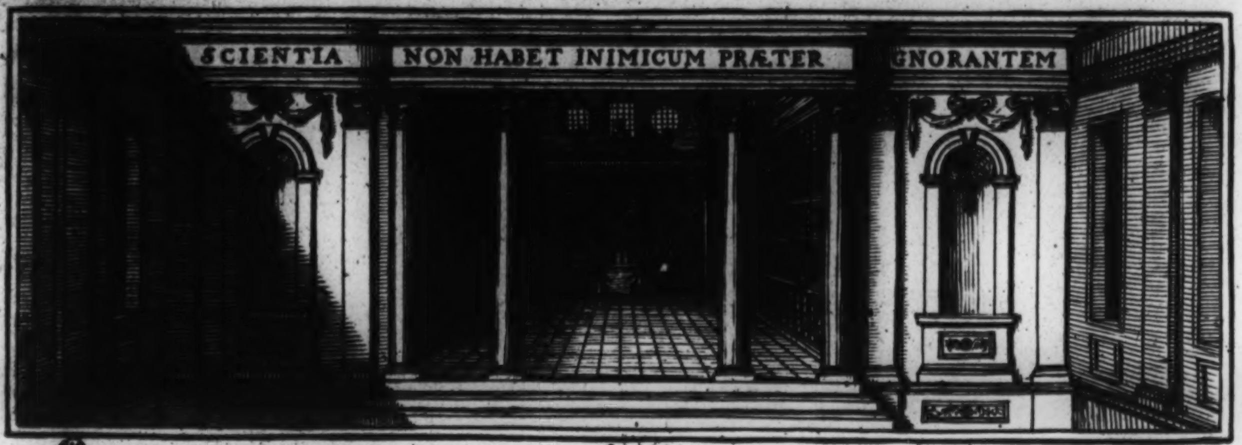


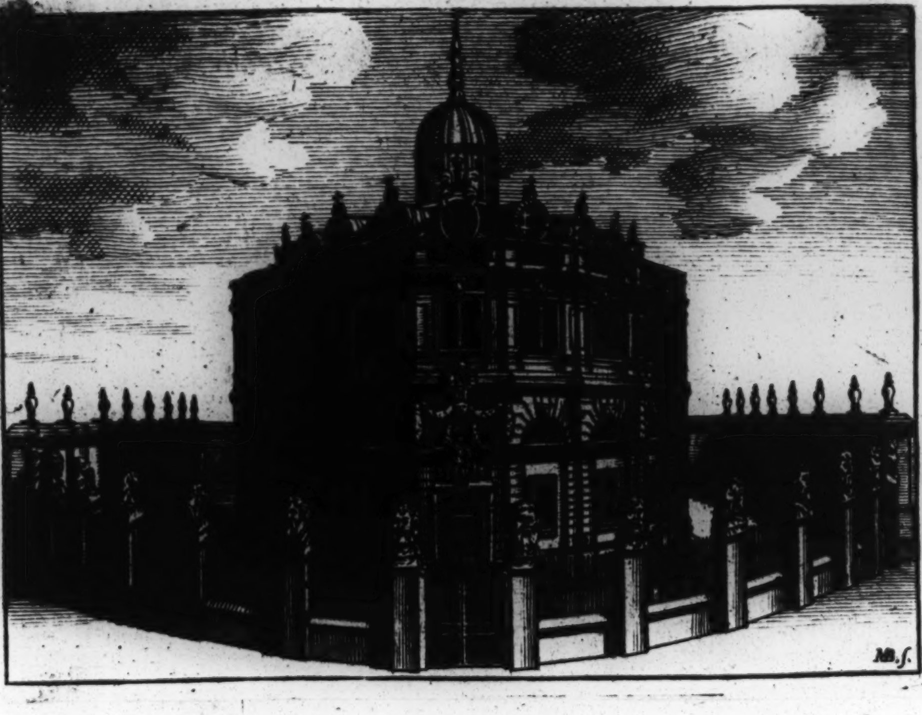
delin. MBurghers sculpt. Univ. Ox. 1704.




SCIENTIA
NON HABET INIMICUM PRÆTER
GNORANTEM

... inv: S.G. Sculp:

290



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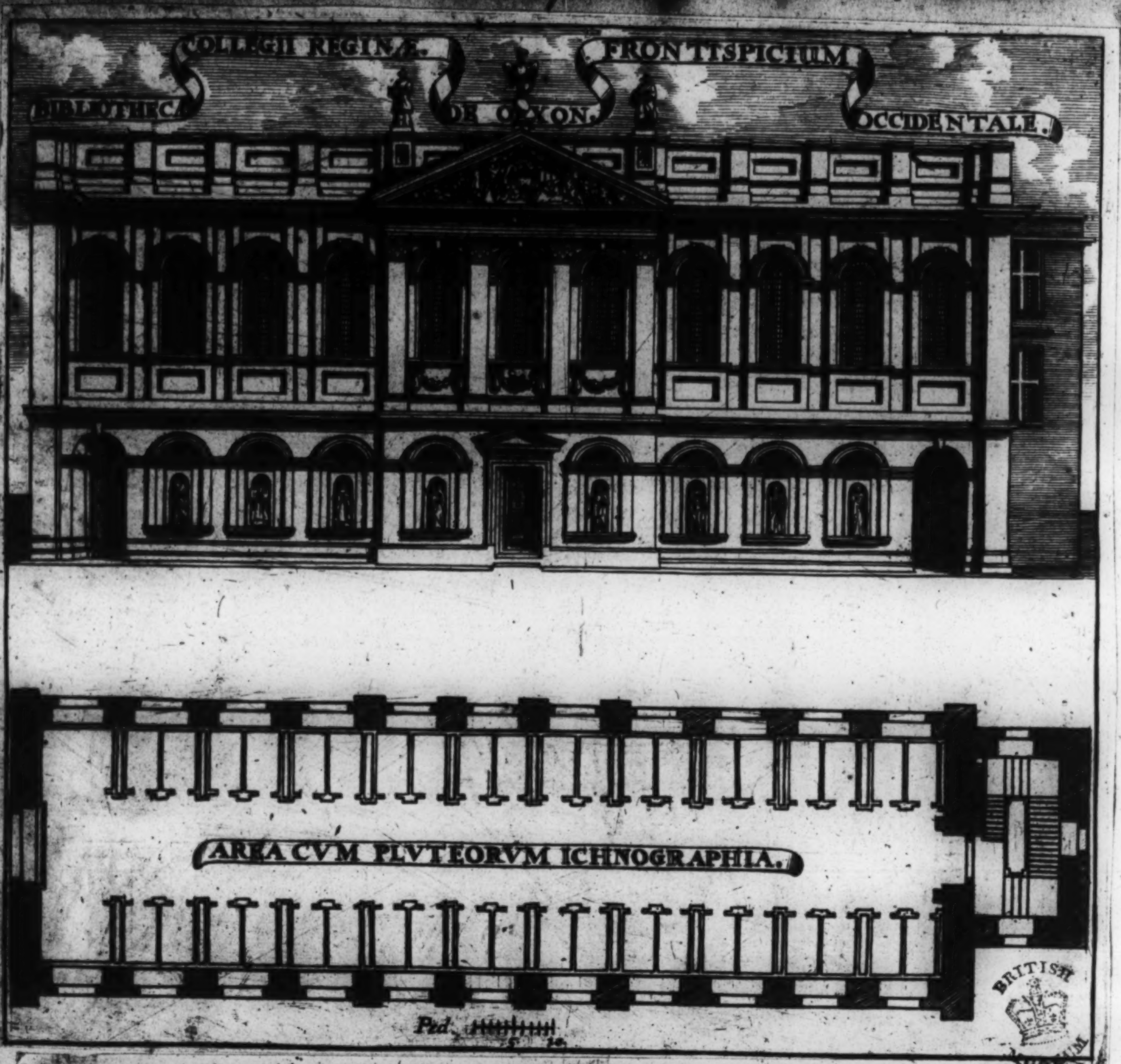
BIBLIOTHECA
COLLEGII REGINÆ.
DE OXON.
FRONTISPICIUM
OCCIDENTALE.
AREA CUM PLUTEORUM ICHNOGRAPHIA.
Ped.
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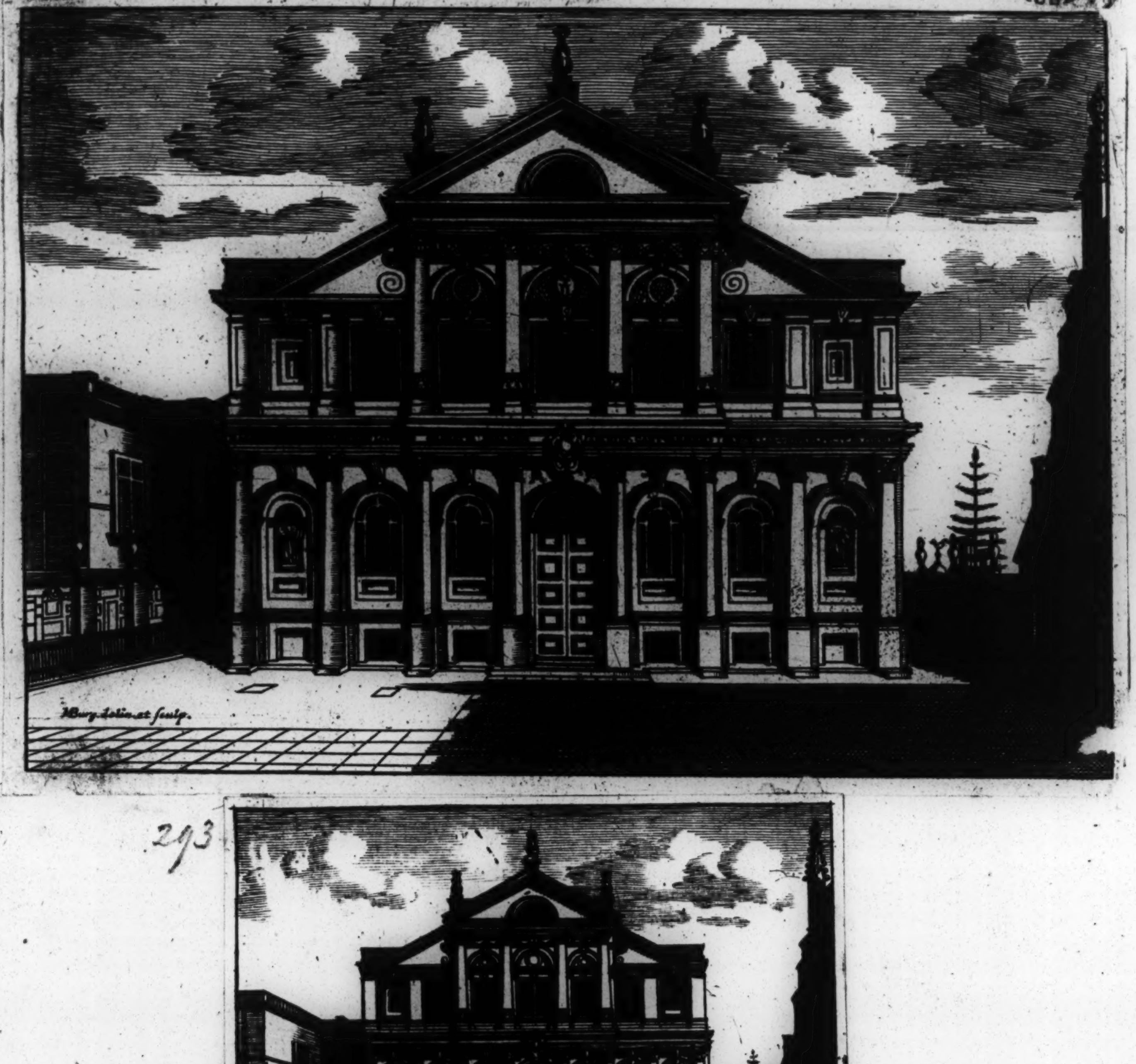
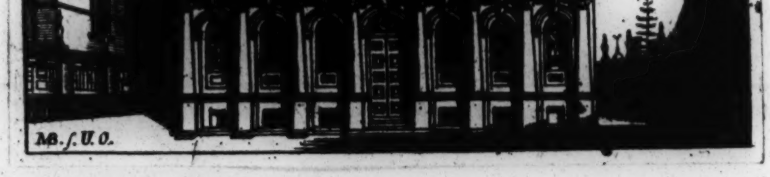
10

292


MBurg. delin. et sculp.

293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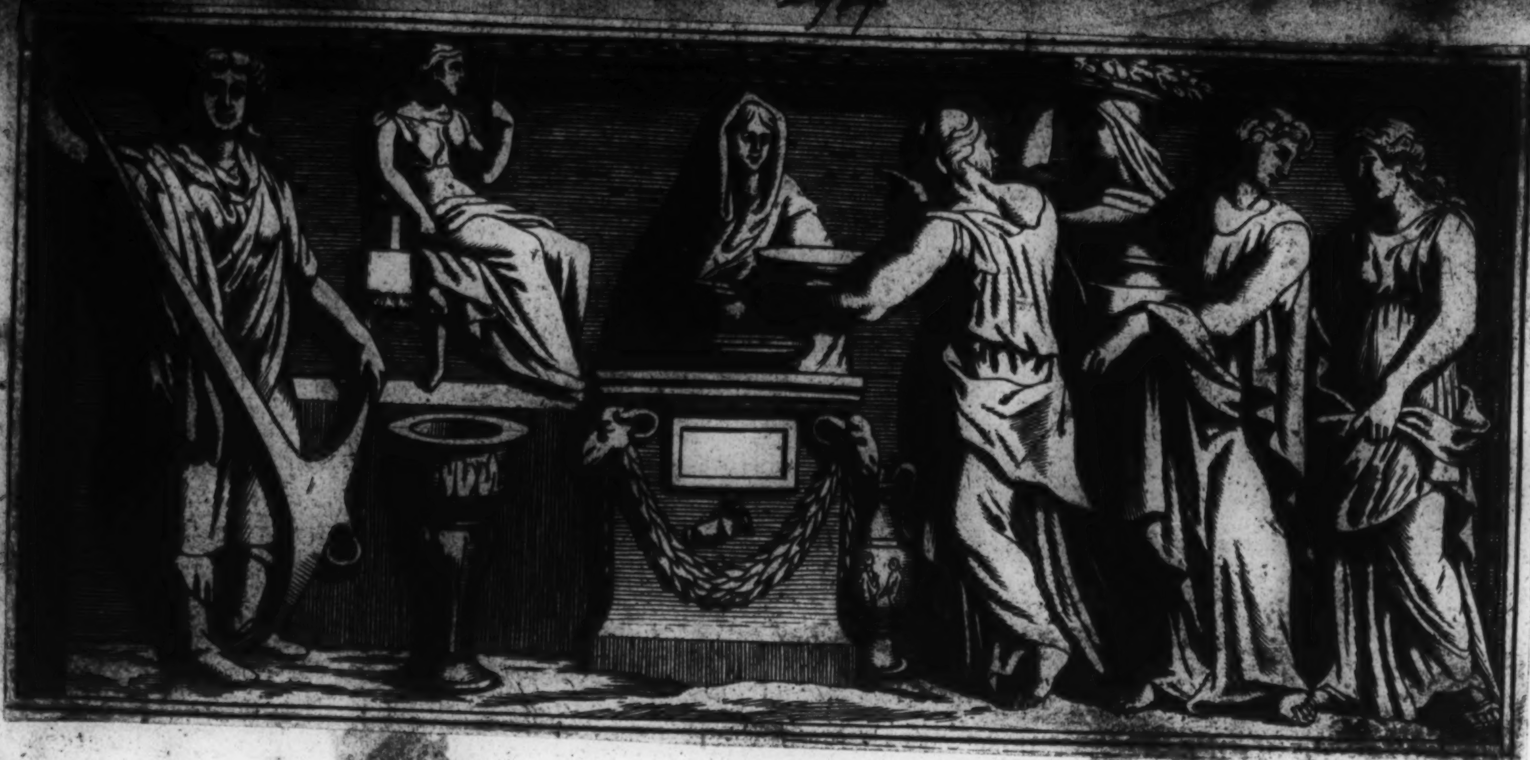

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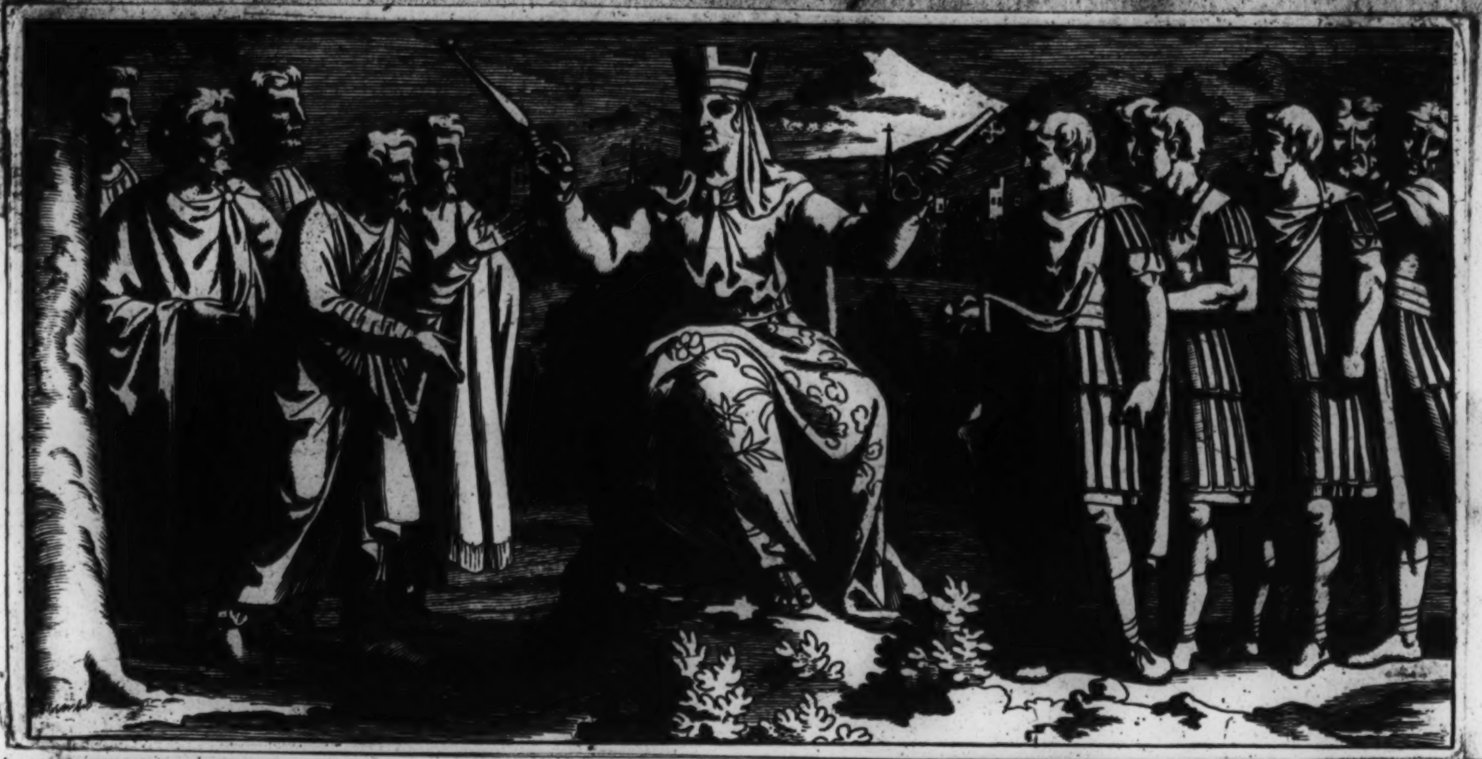

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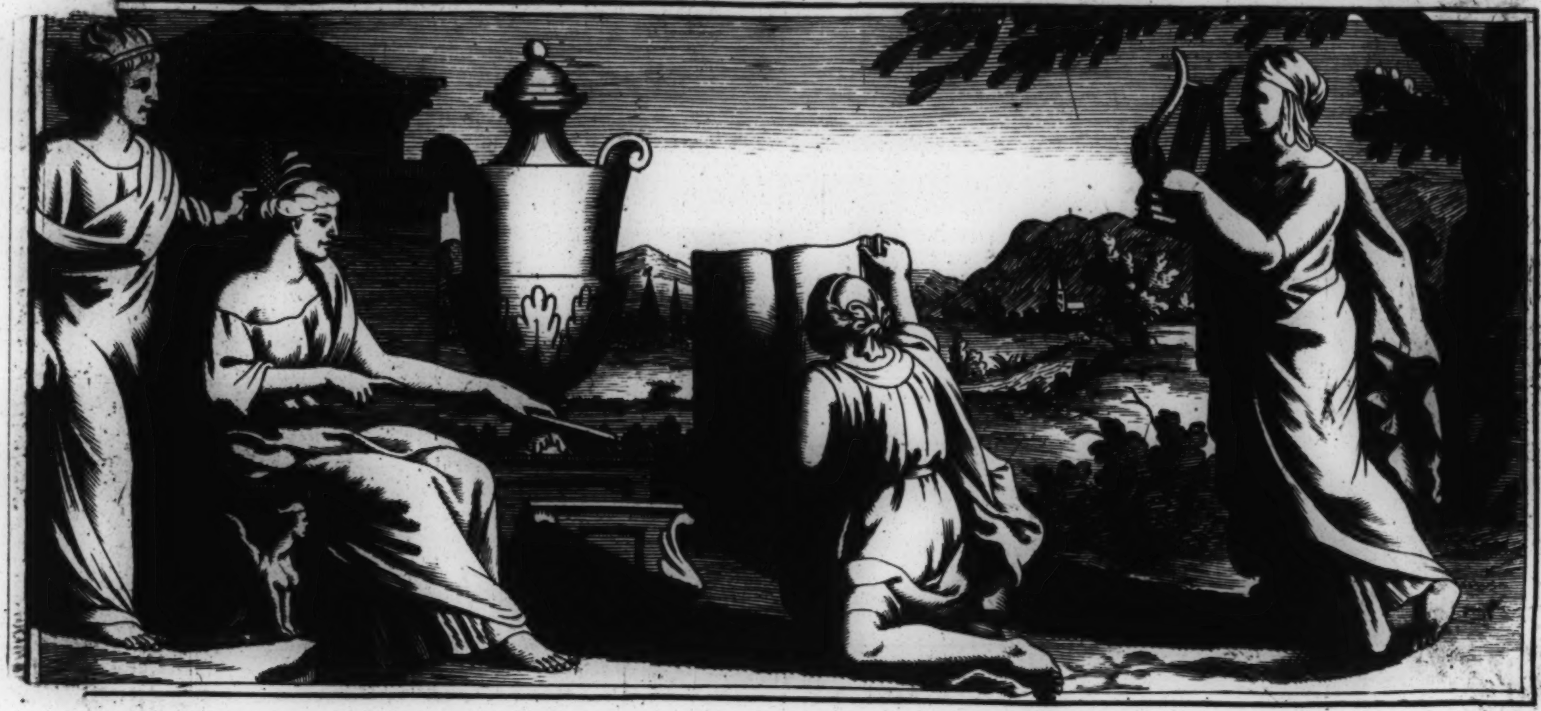

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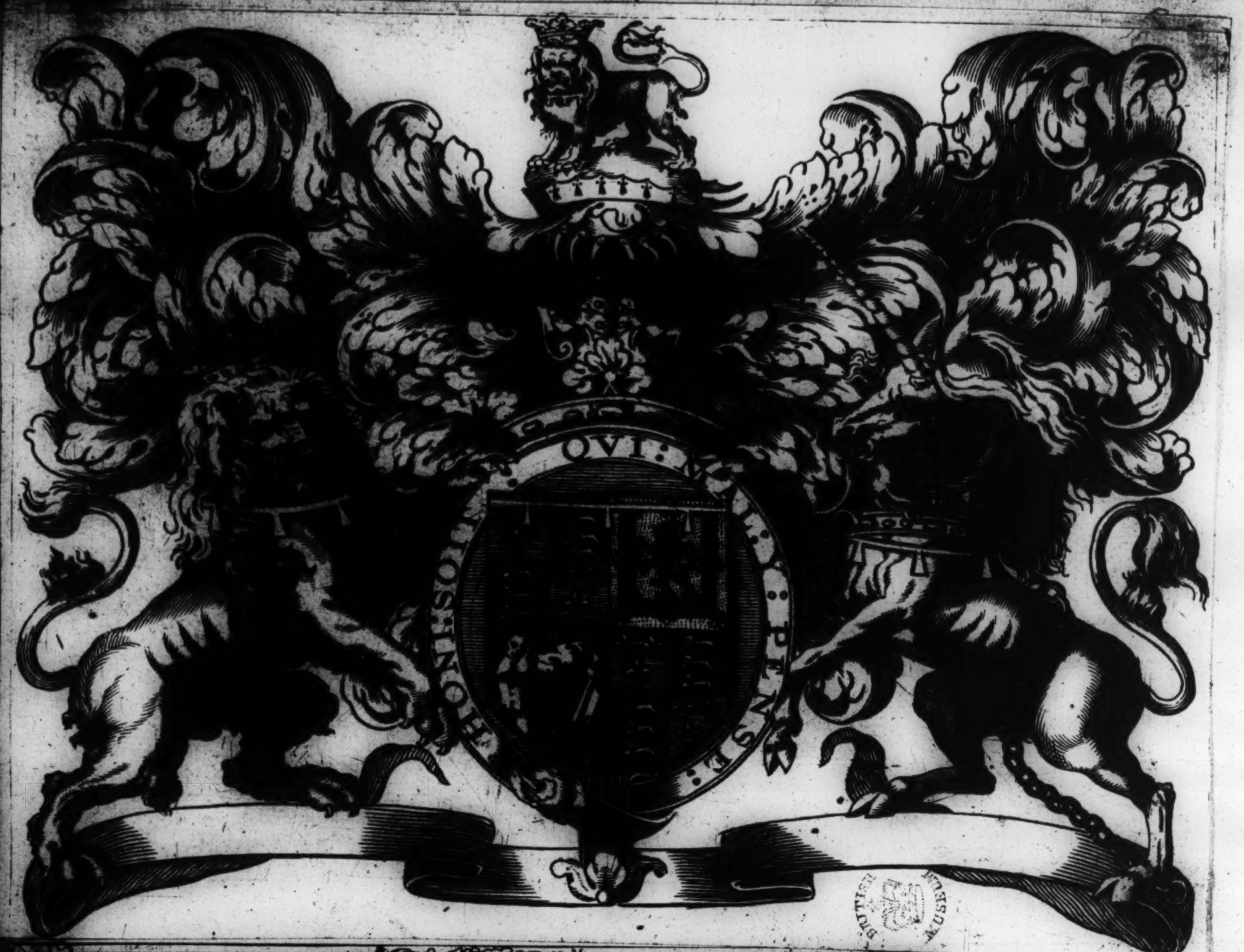
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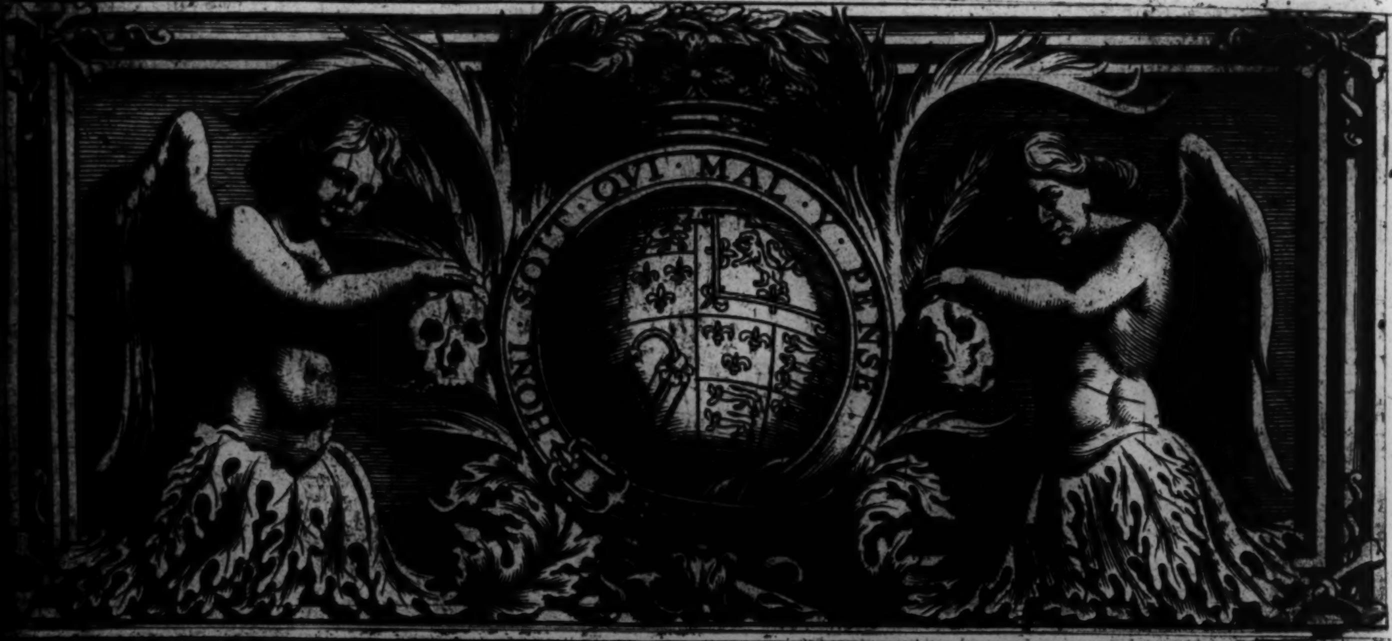
298


HONI SOIT QVI MAL Y PENSE

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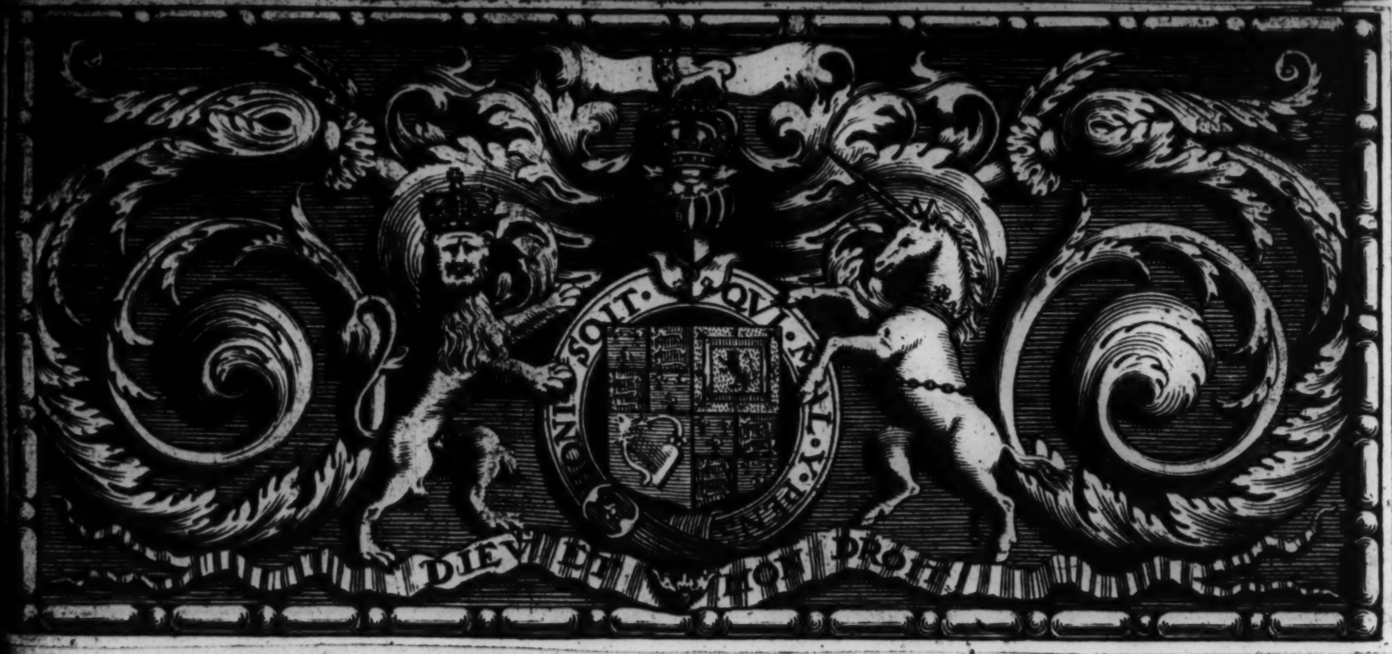
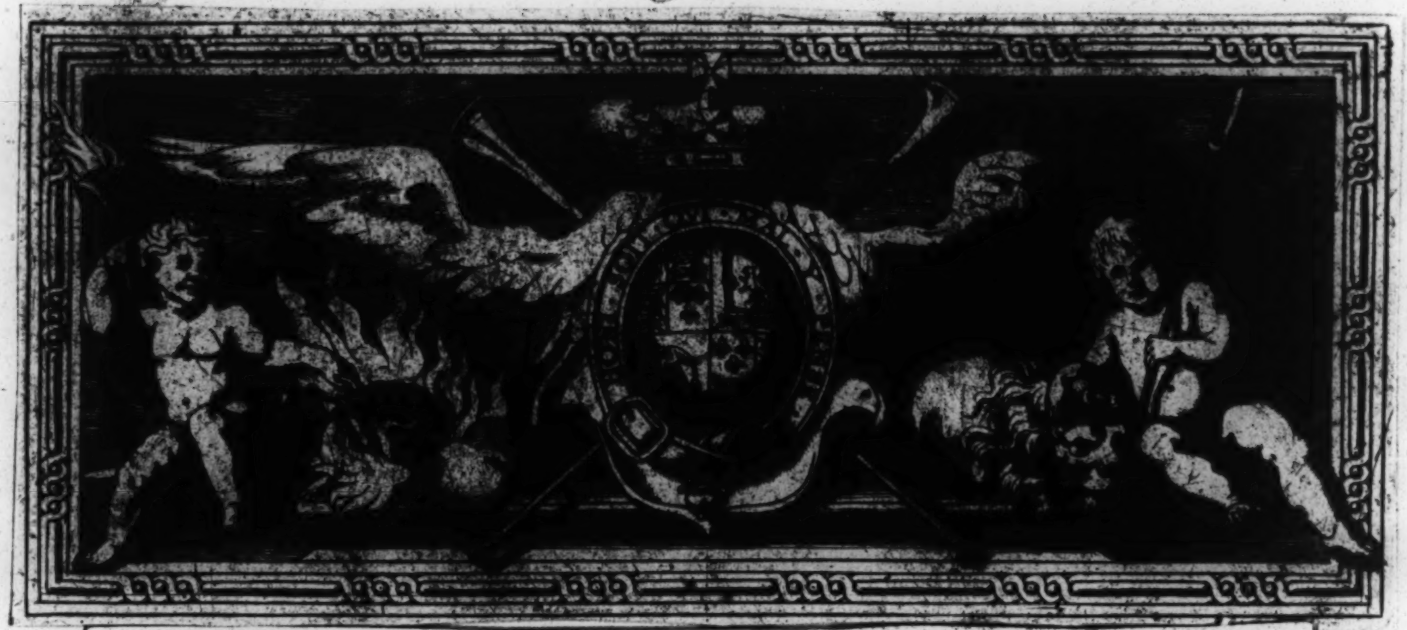

HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

300



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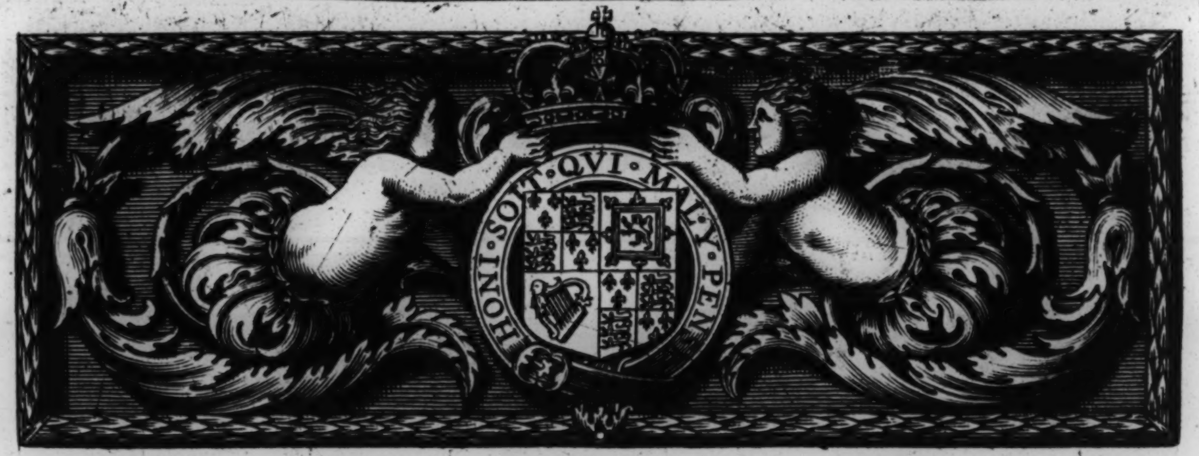
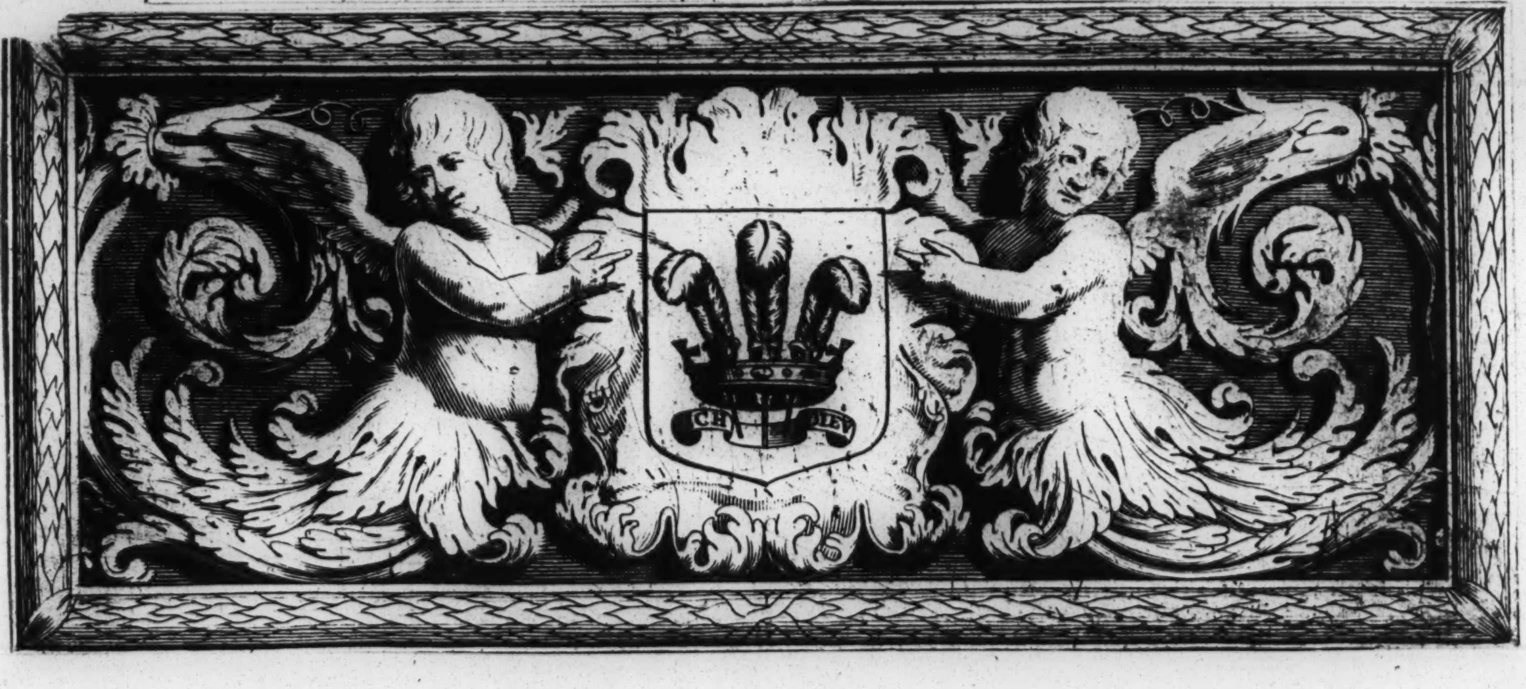

HONI SOIT QVI MAL Y PENSE

TO THE KINGS MOST
EXCELLENT MAIESTY

302



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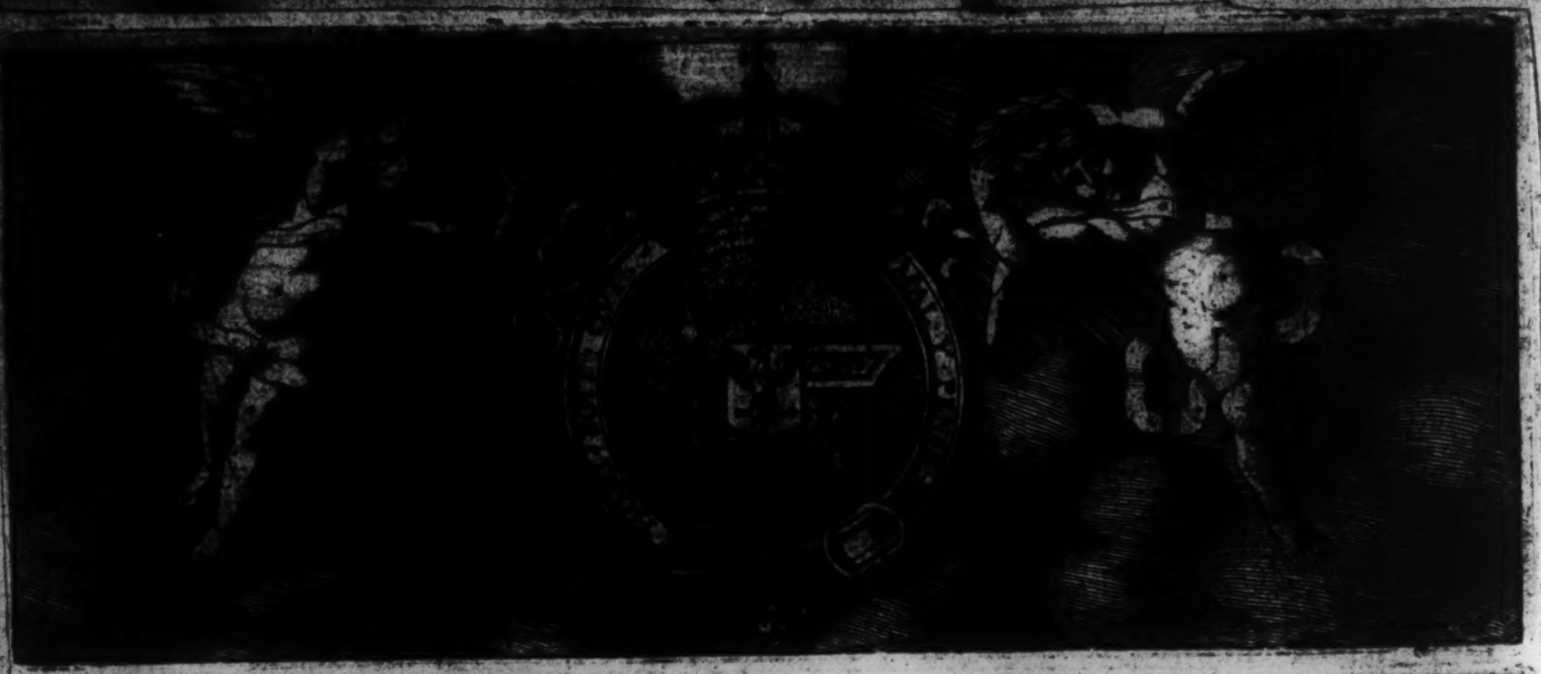
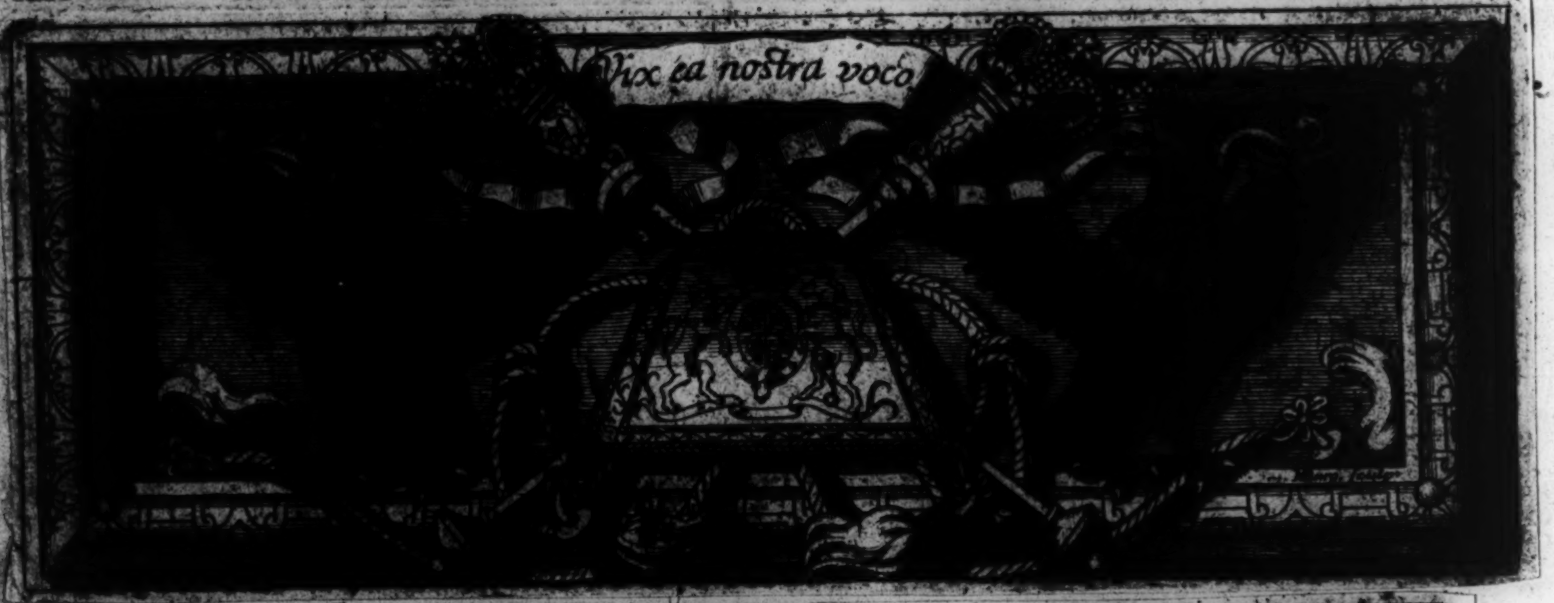
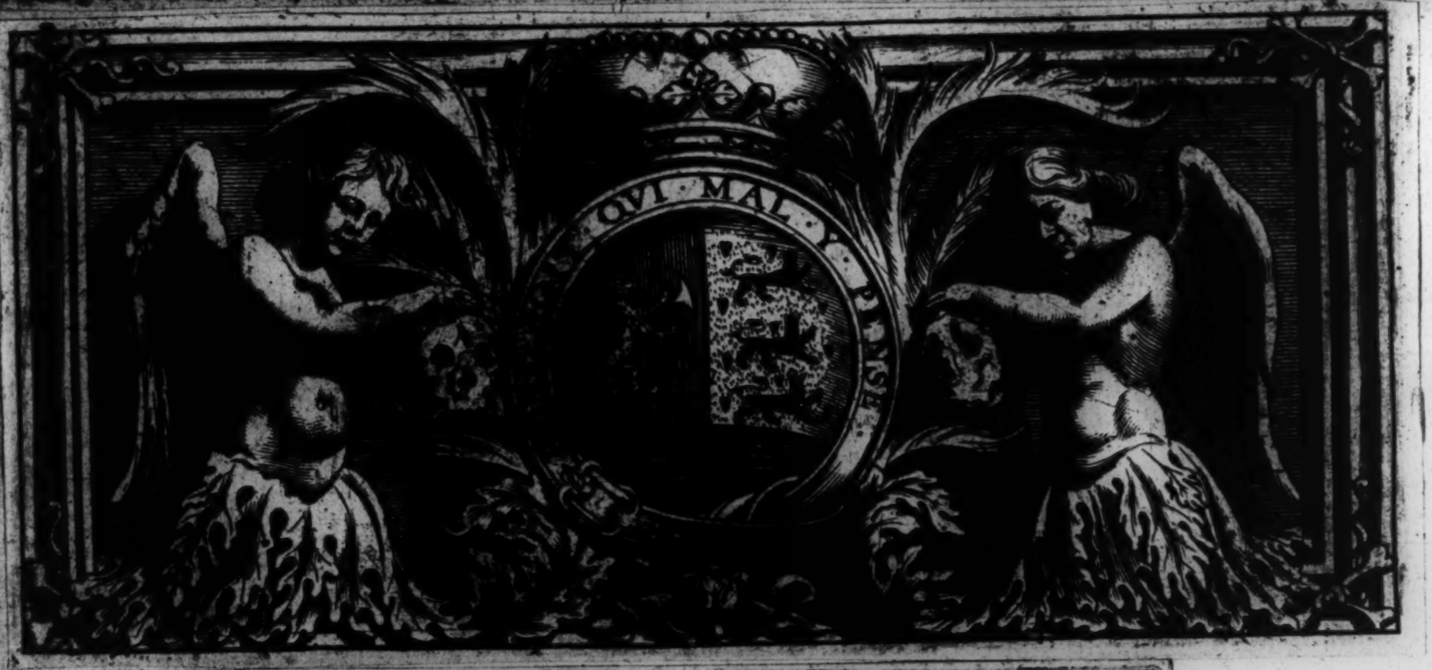



Vix ea nostra voco

304


QVI · MAL · Y · PENSE

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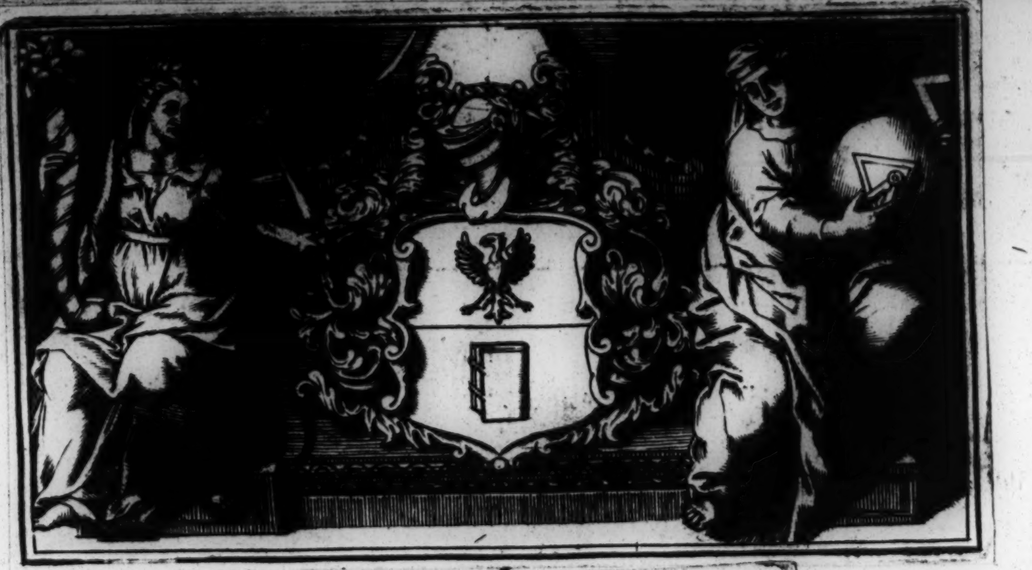

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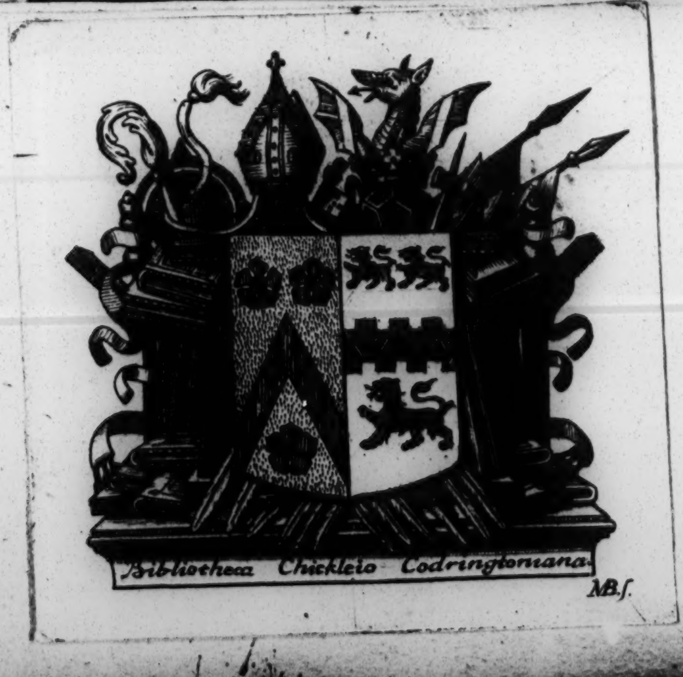
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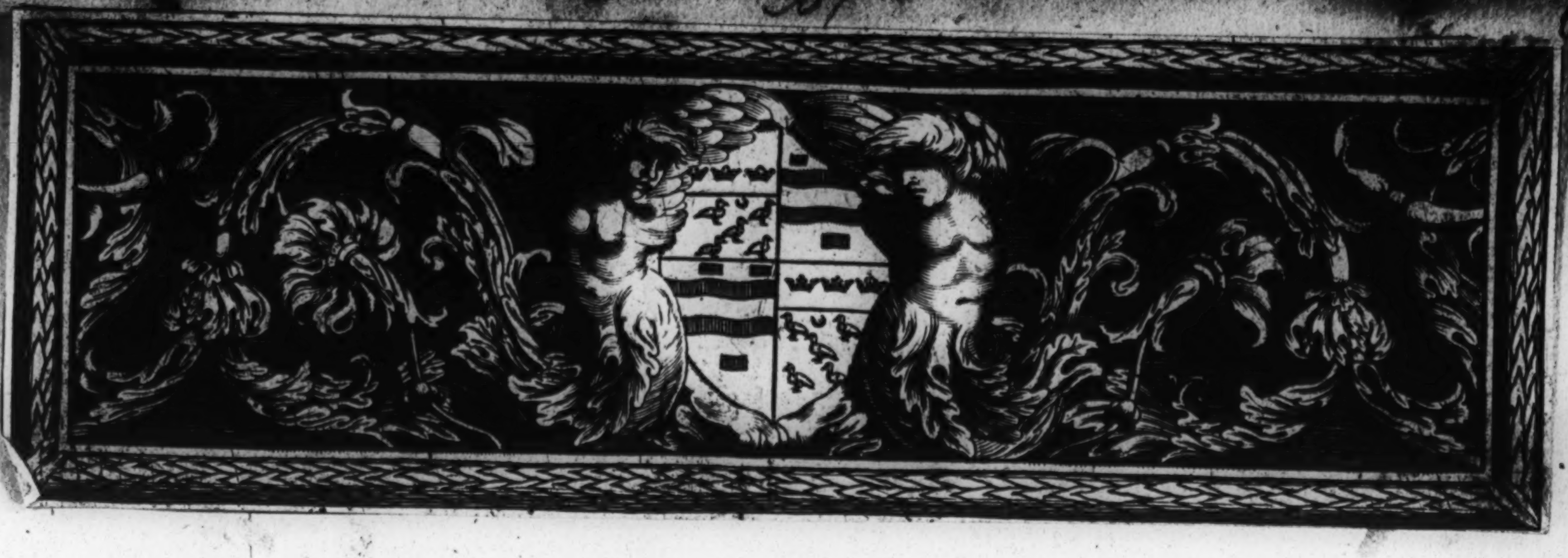
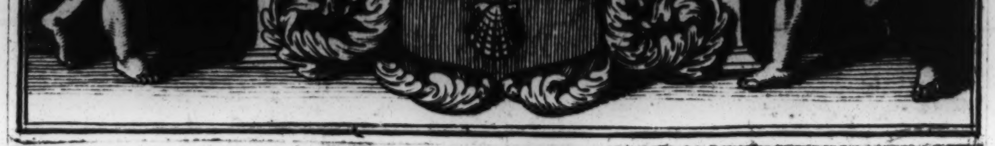
M.B.ſ.

307



MVSEVM
BRITAN
NICVM

308



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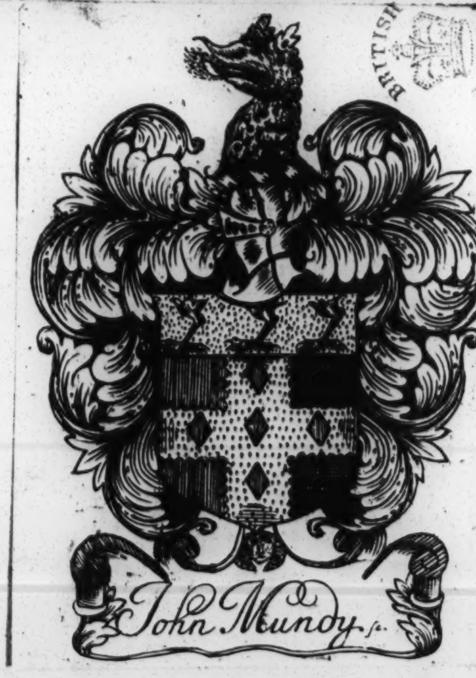
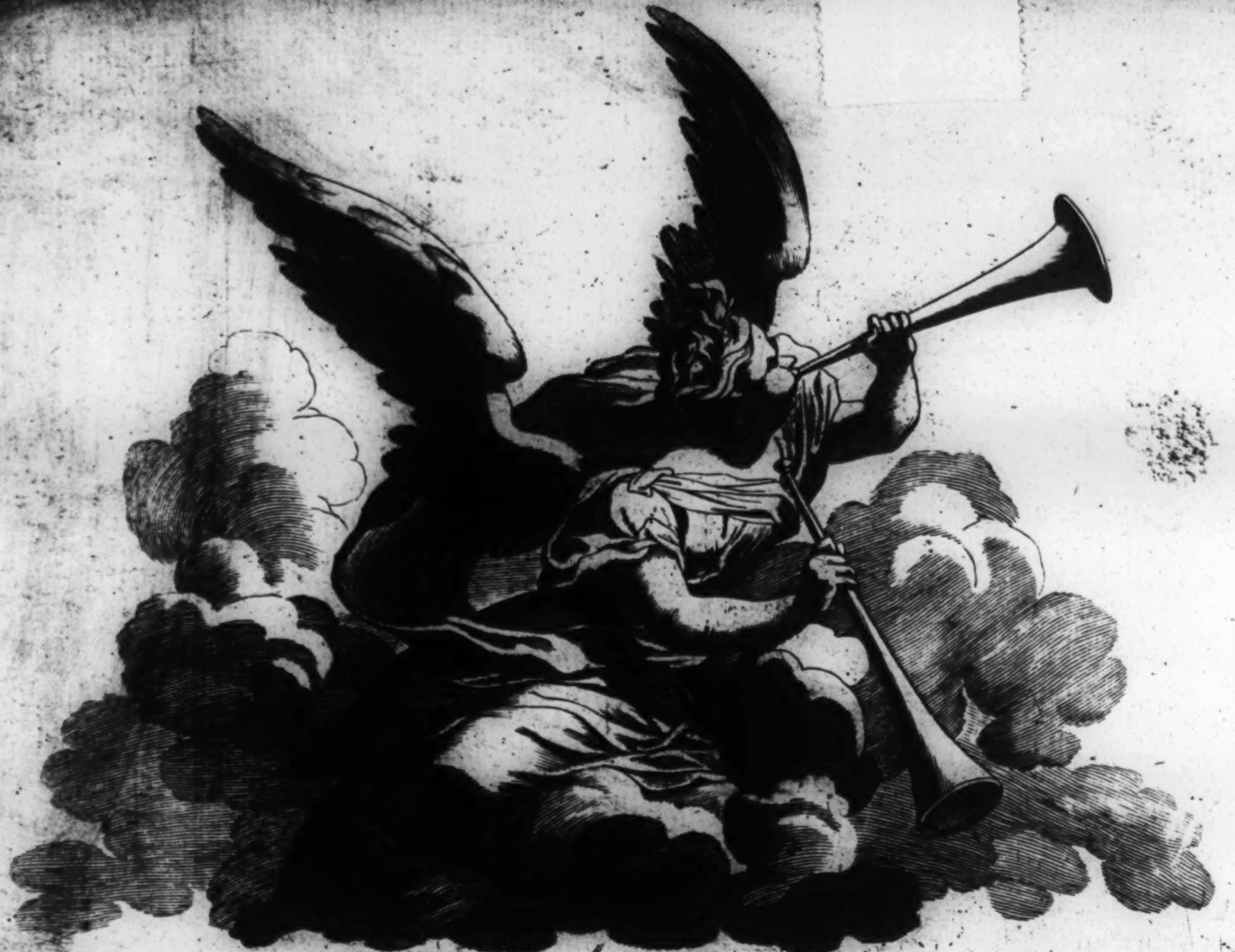
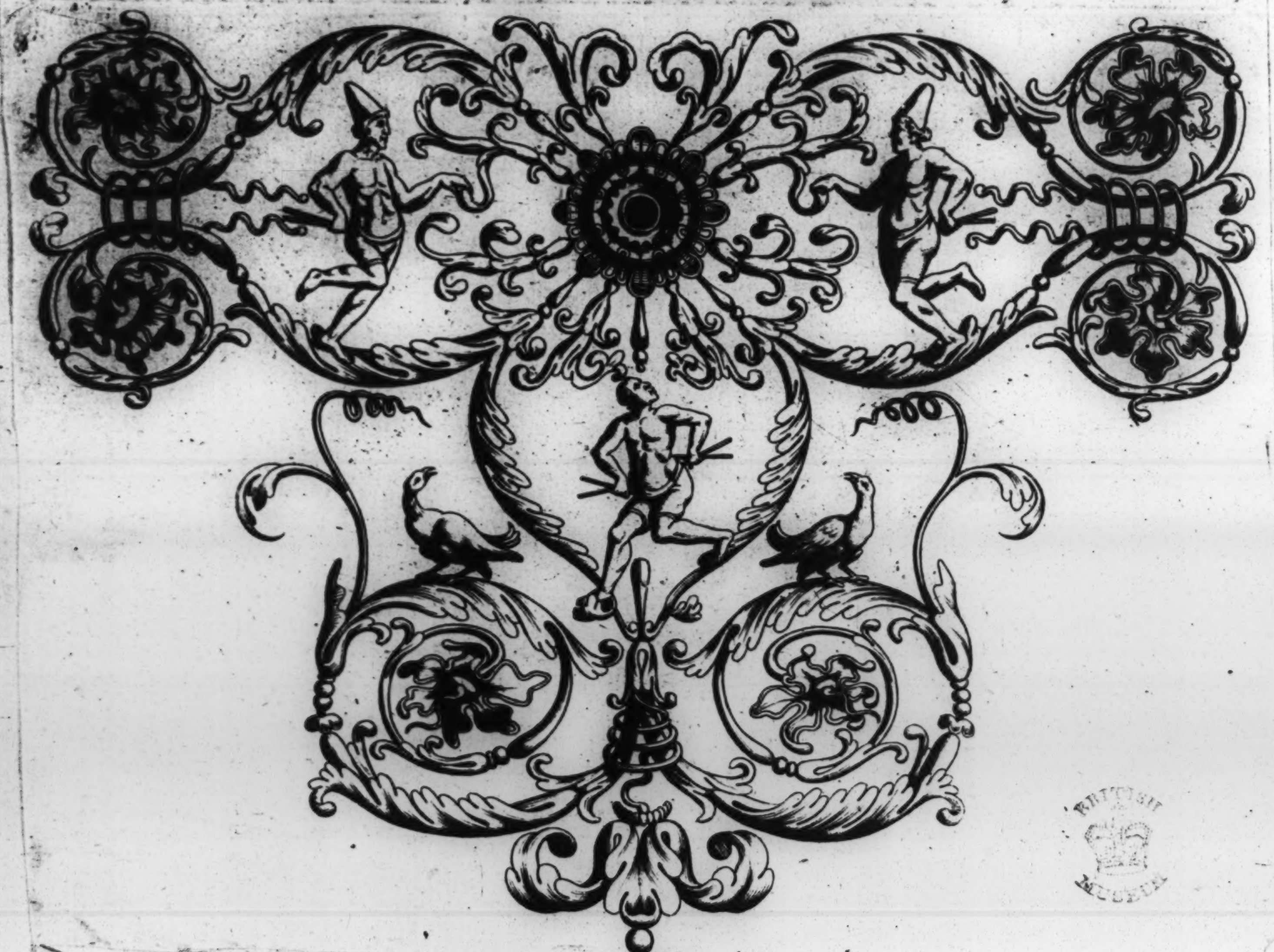
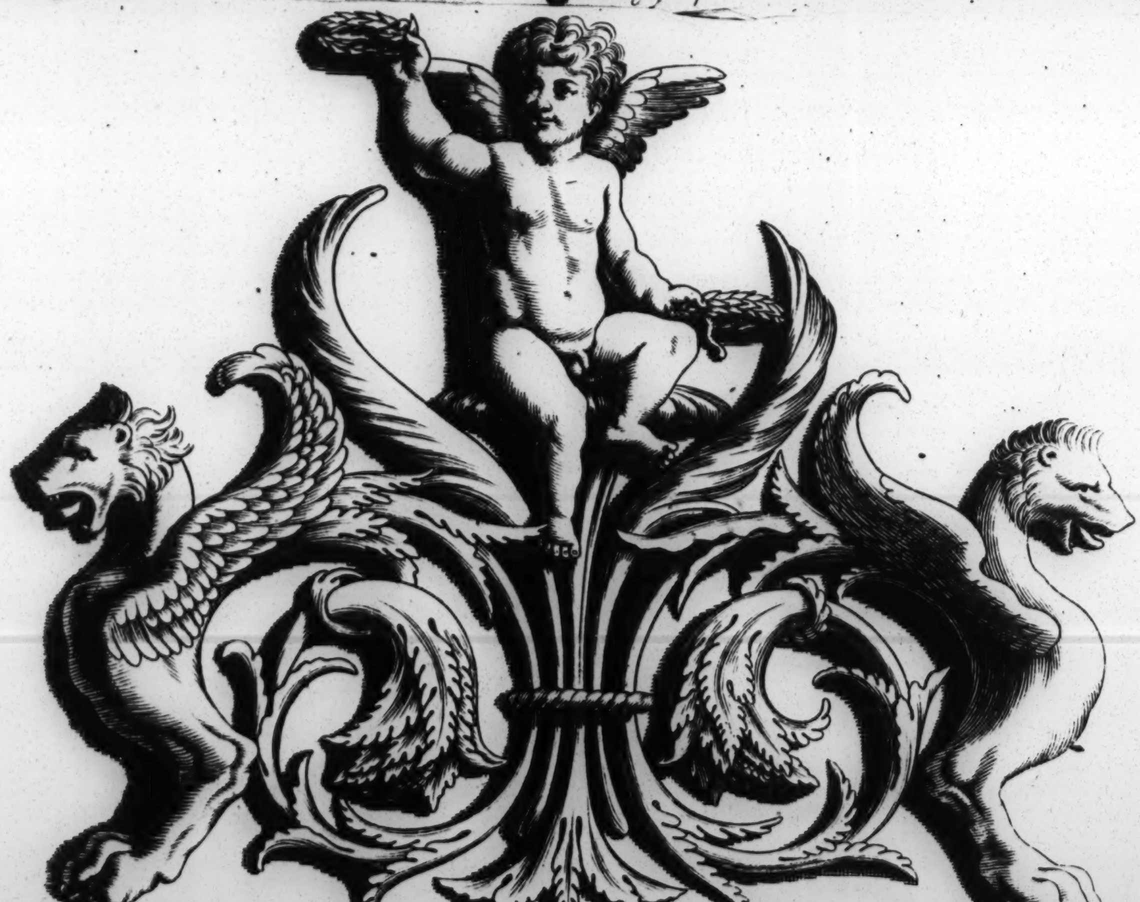






MBurg. sculp.



MB.

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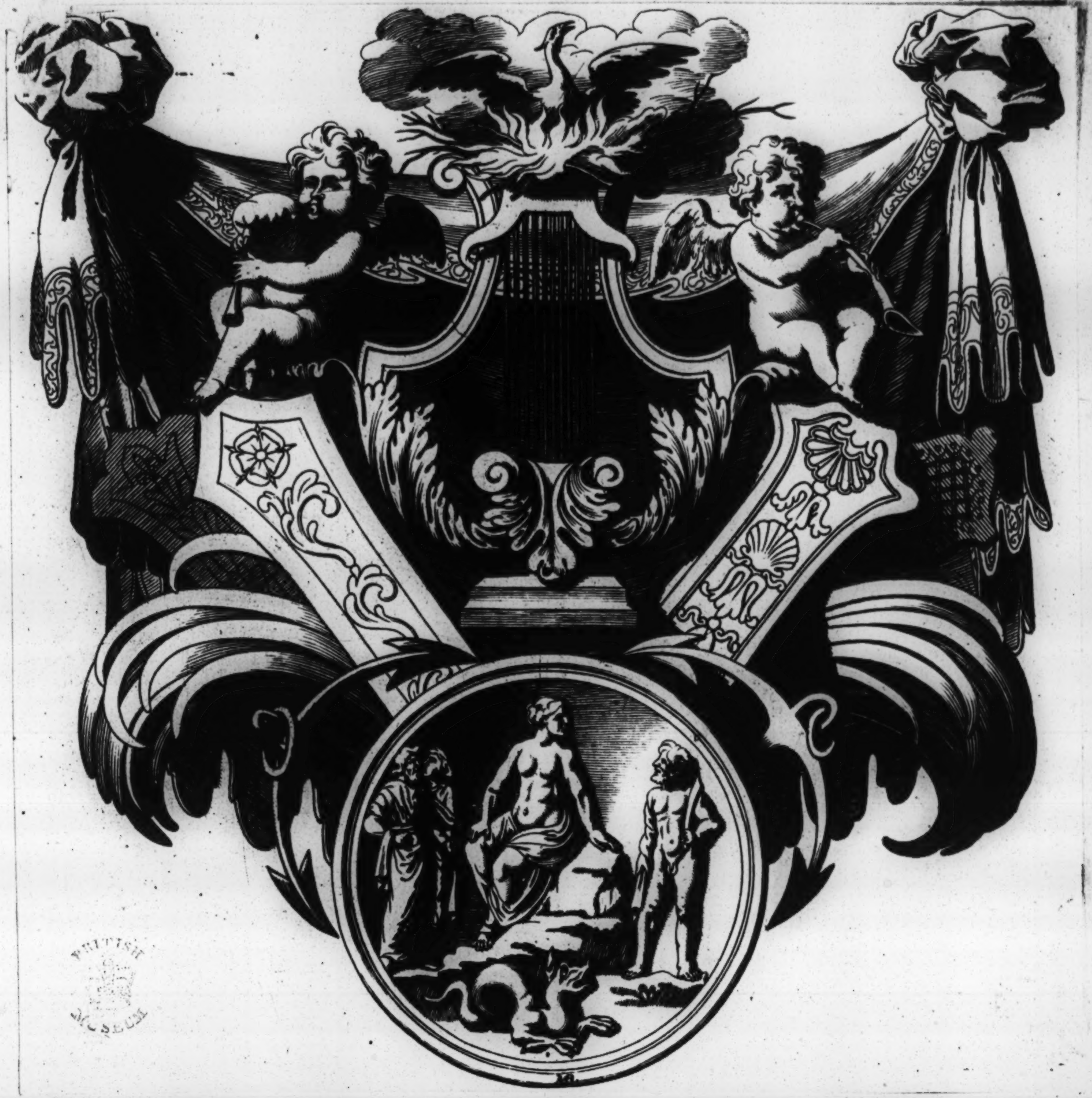

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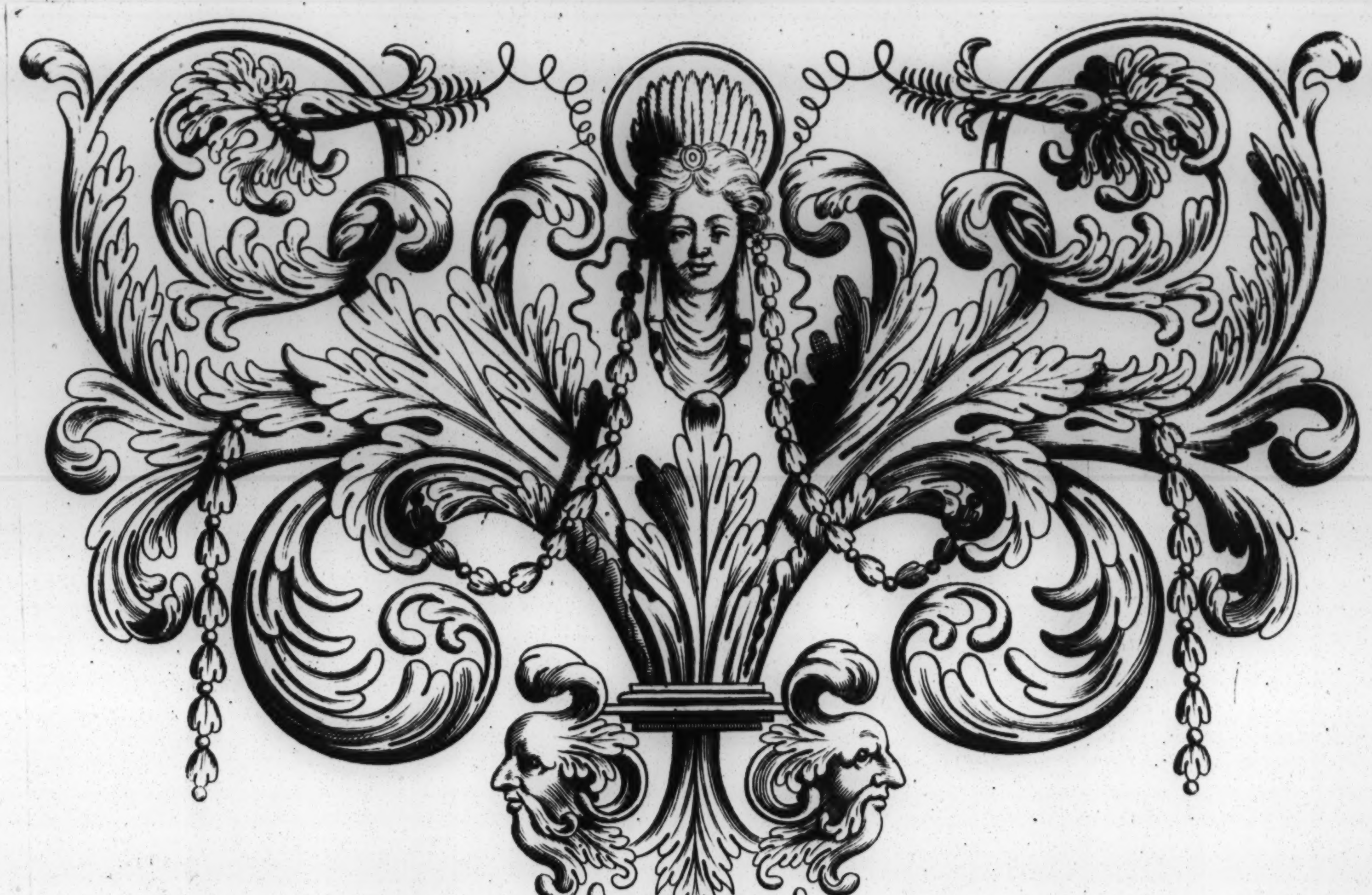

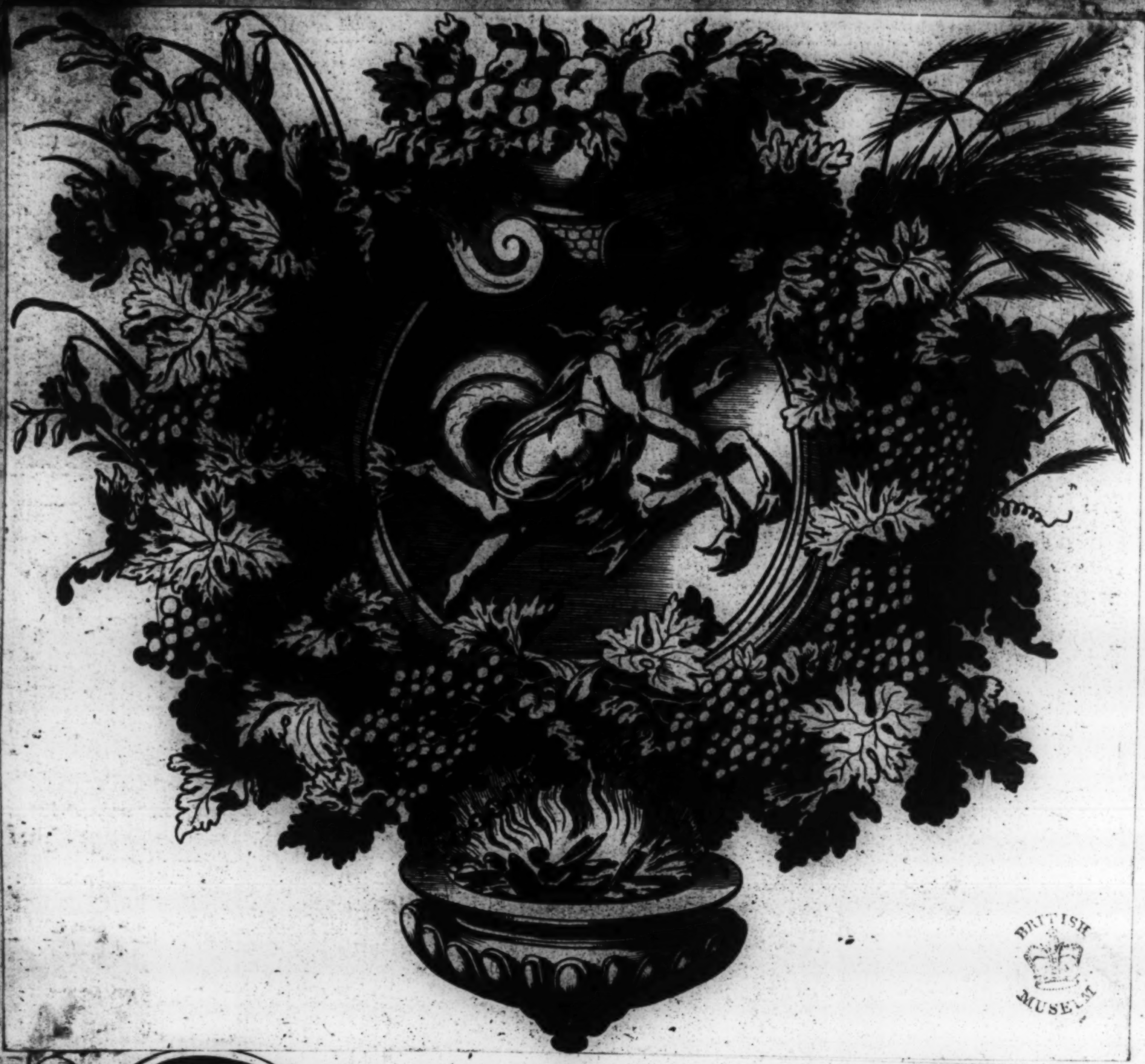

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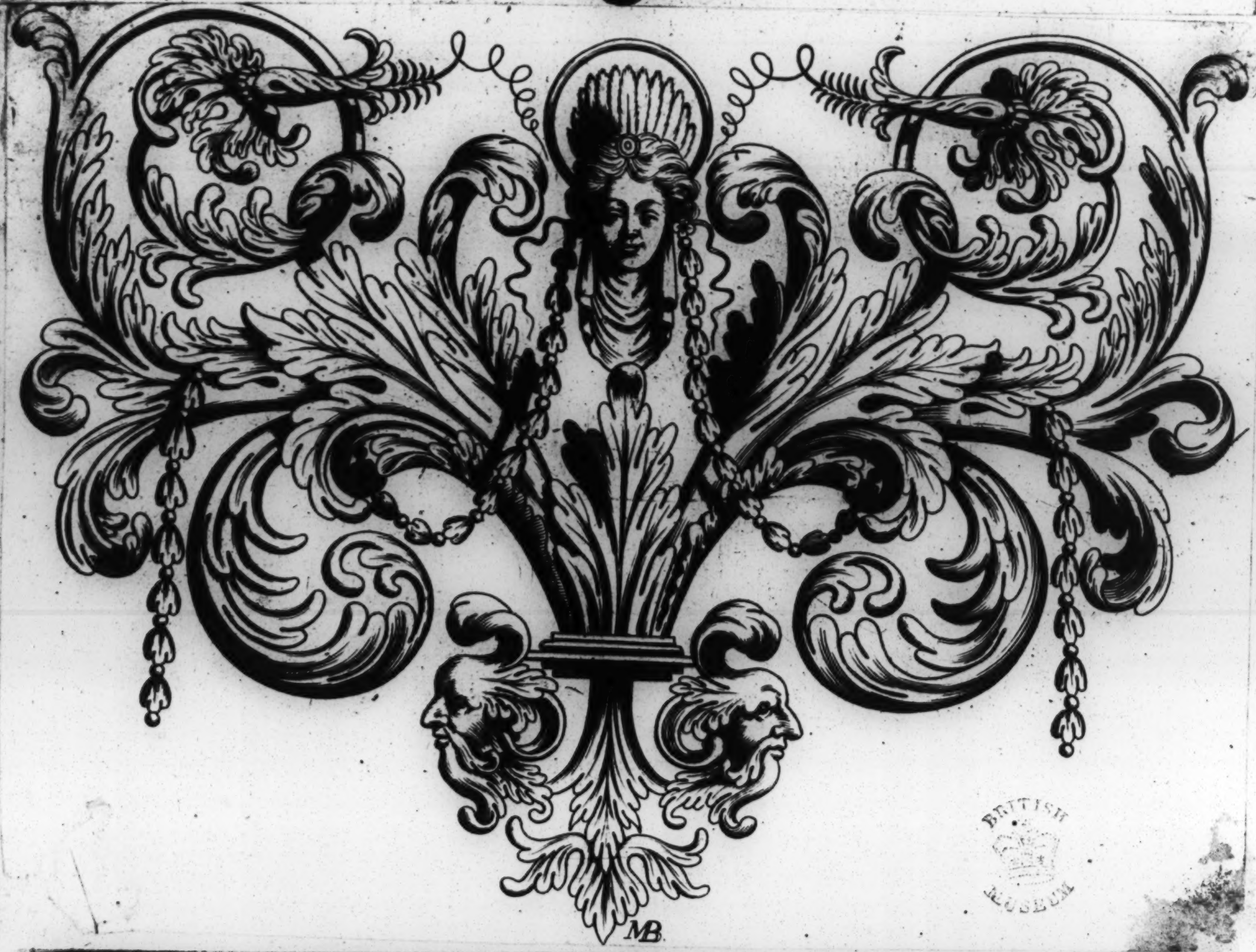

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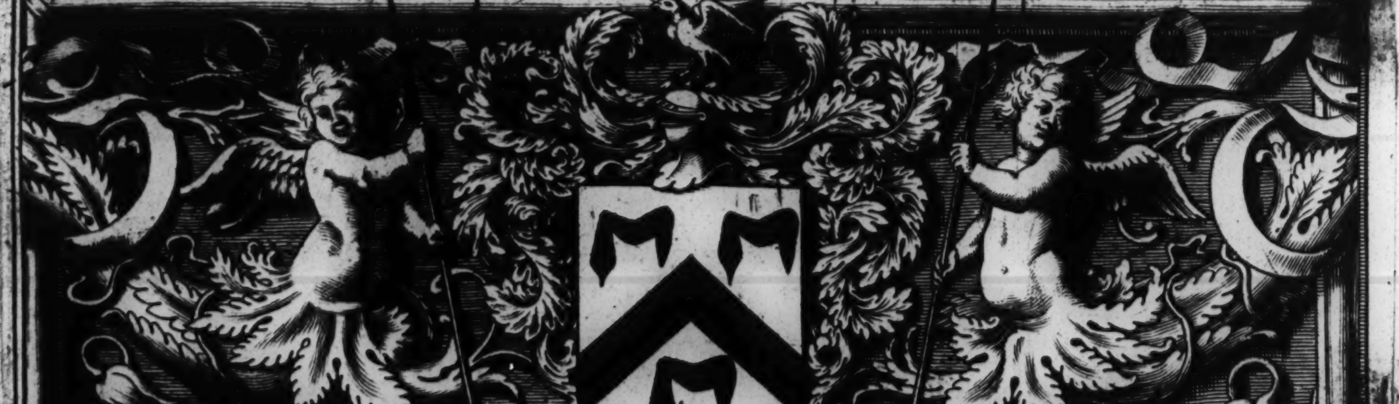

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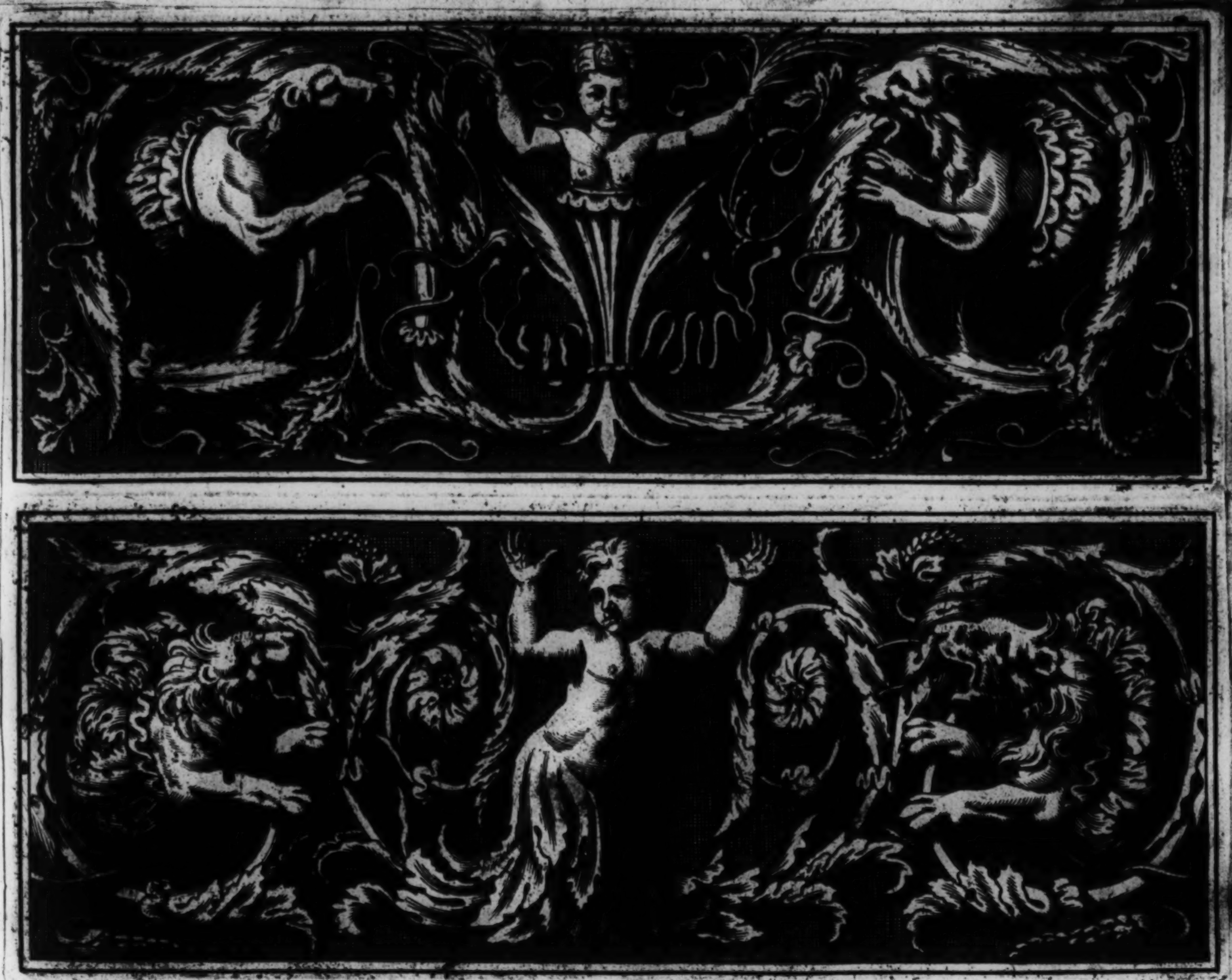

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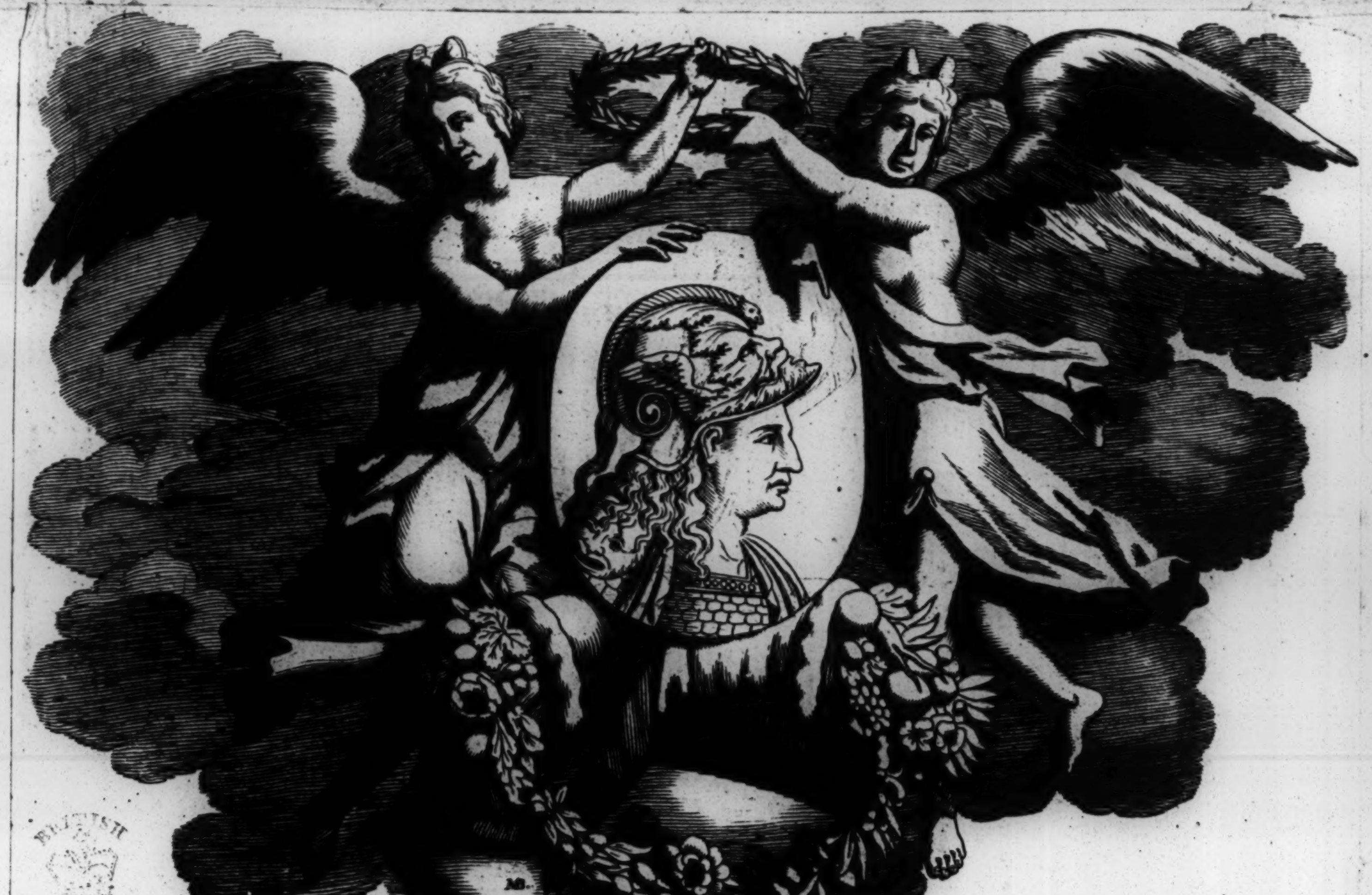

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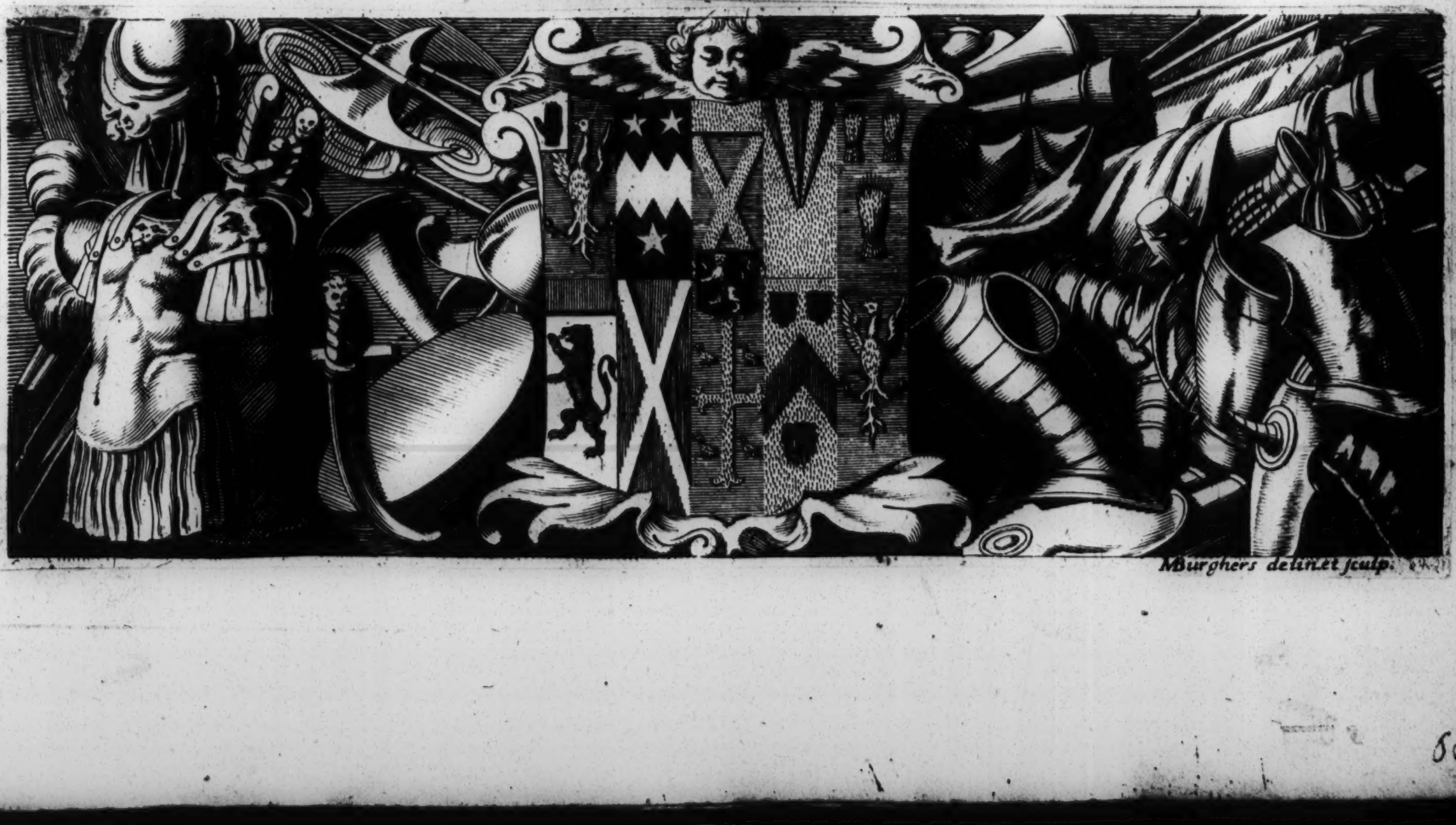
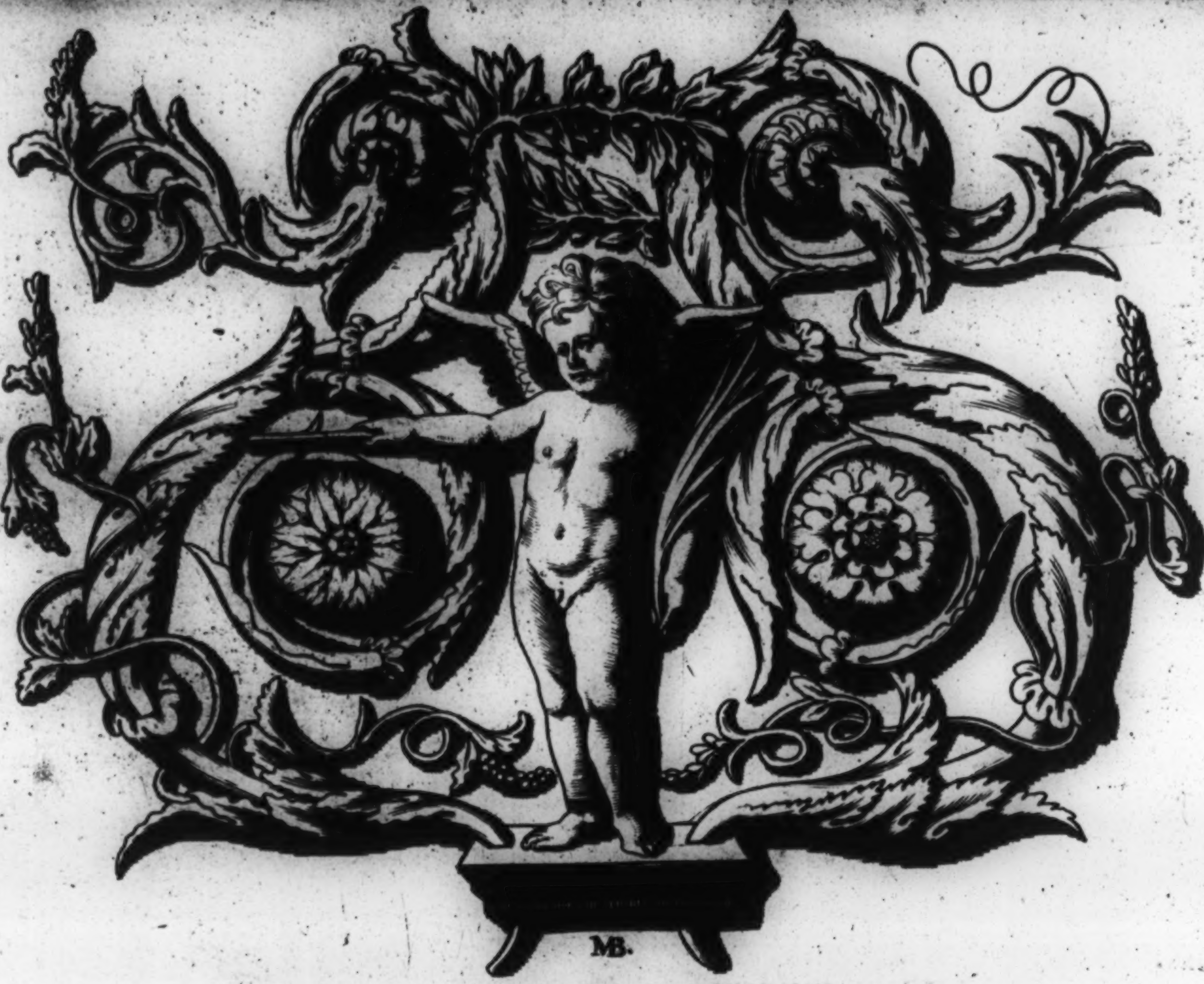
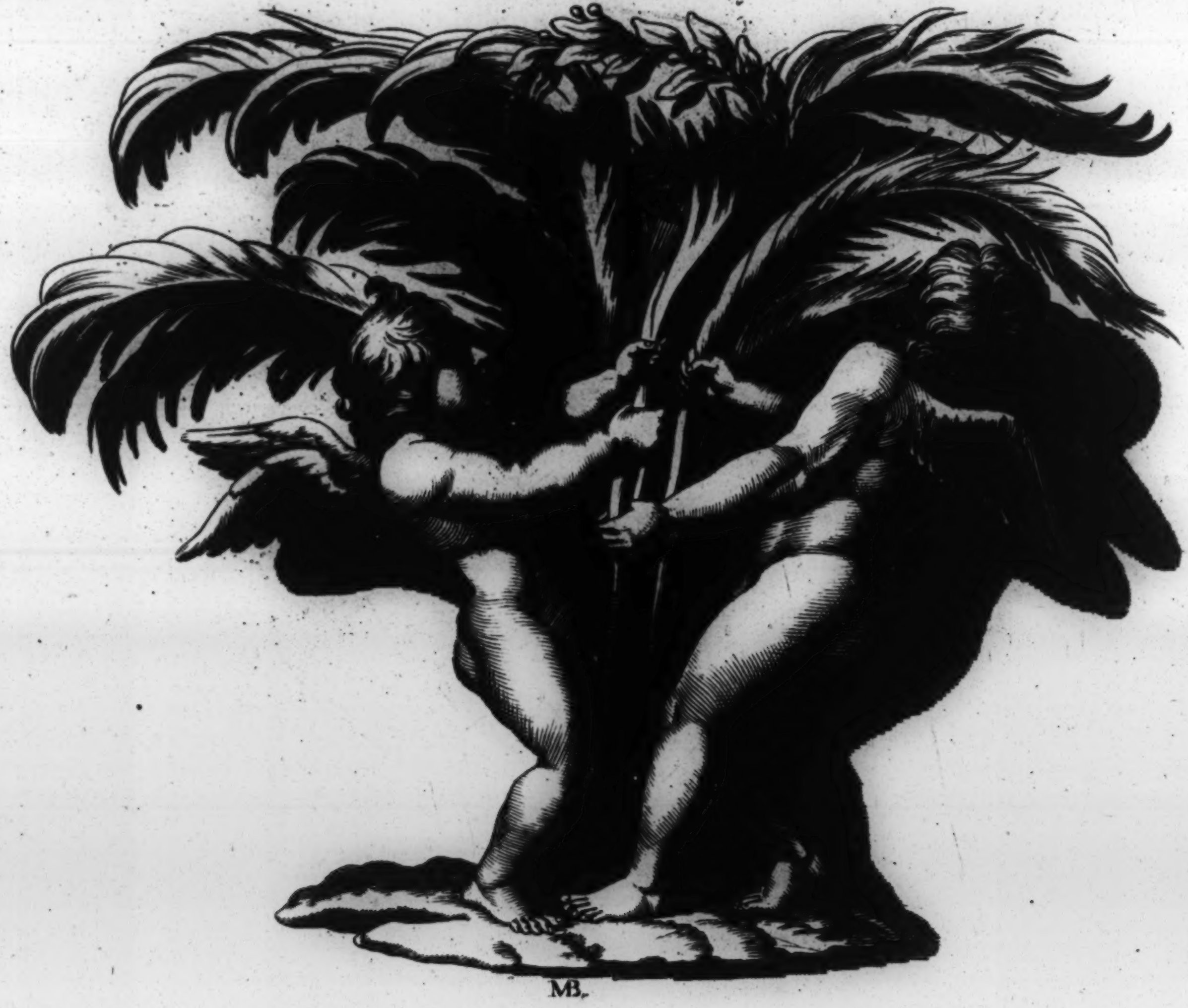


M Burghers delin. et sculp.





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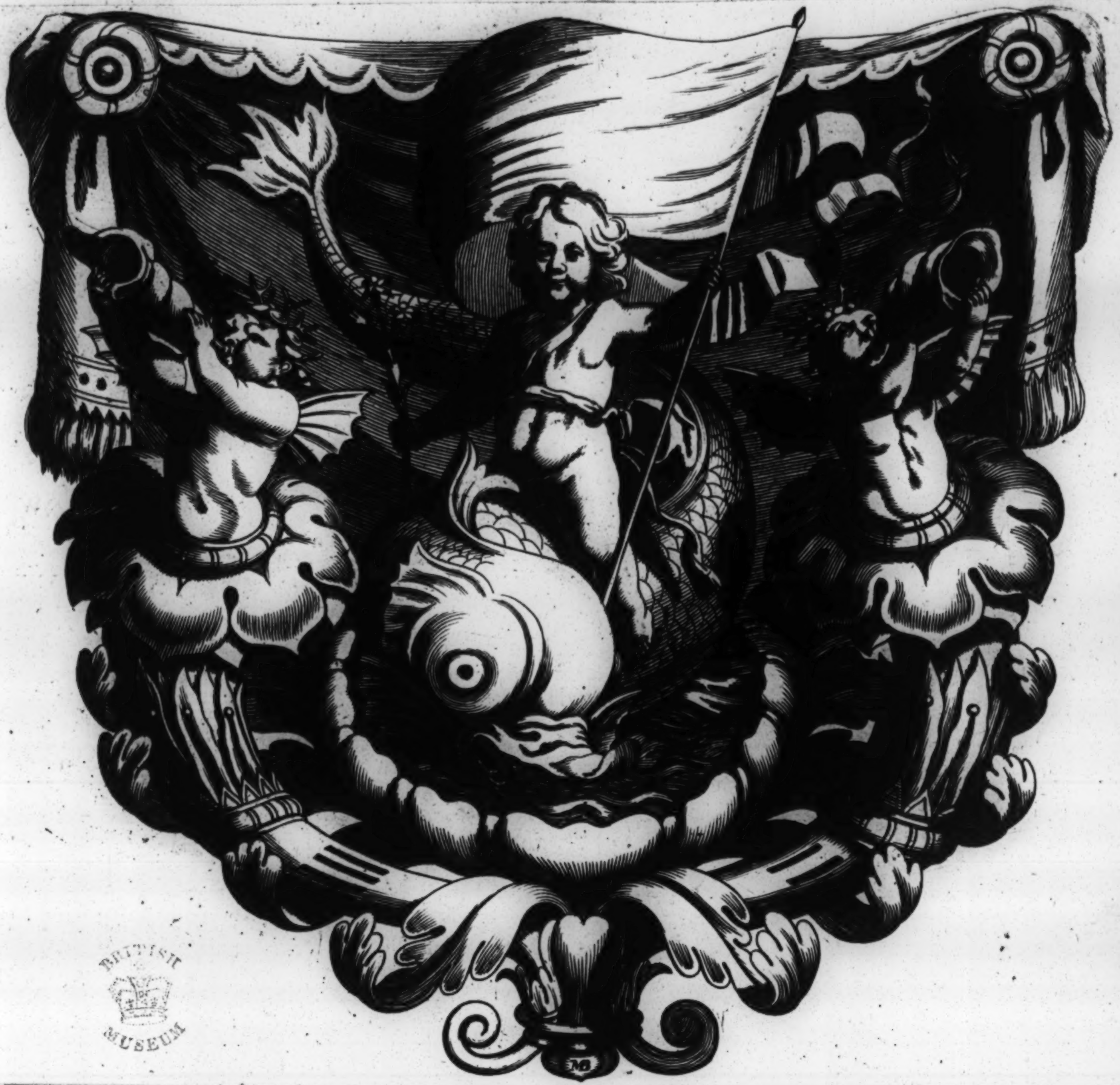
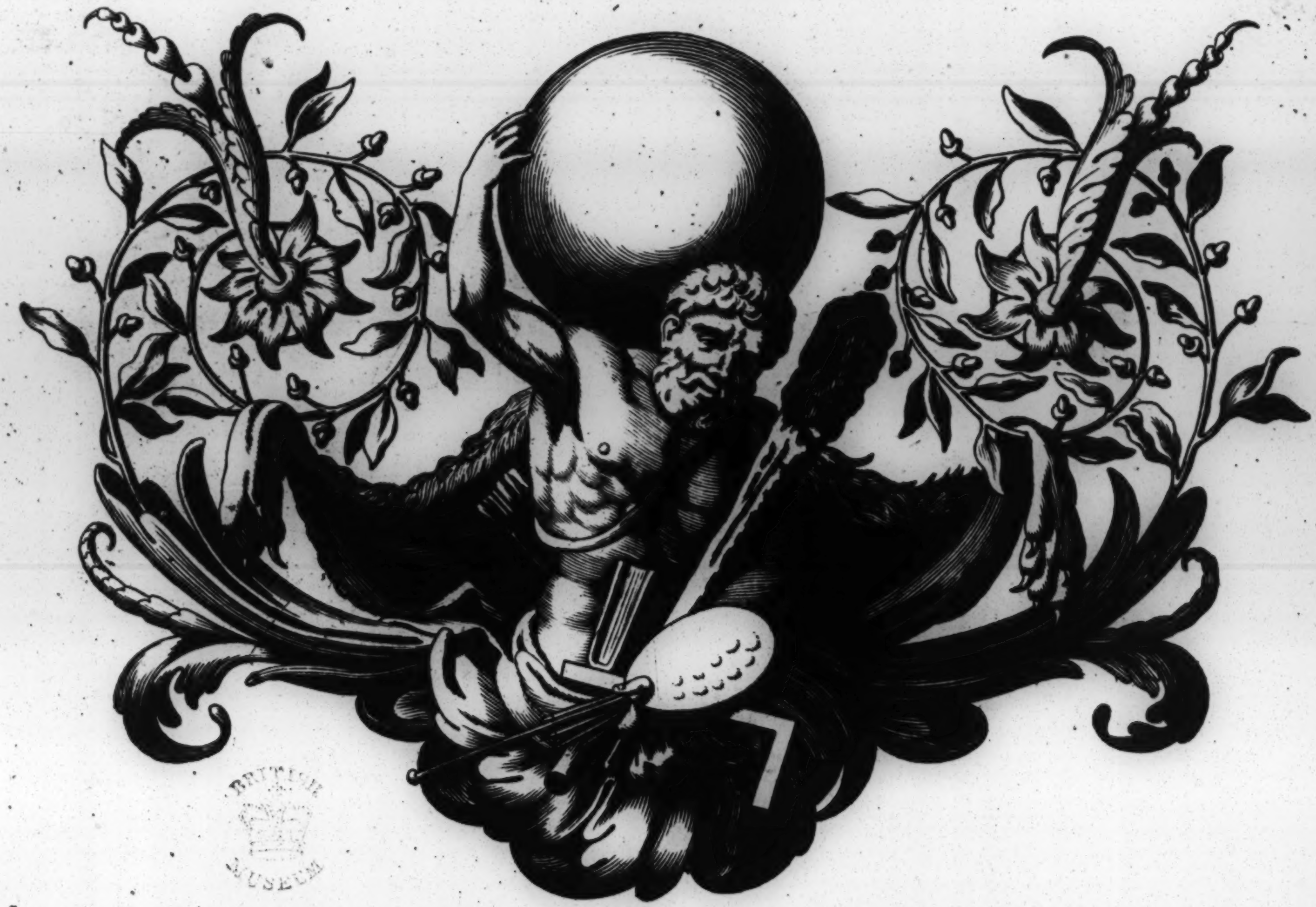


322



**Ἀβασίλευτος. Qui abſque rege eſt.**

Prov. 30. 27. ---מלך אין ל ʼΑβασίλευτόν ἐστιν ἡ ἀκρίς.

**Ἄβατος Invius, inacceſſibilis.**

שמה. שמם שממה

Jerem. 6. 8. μὴ ποιήσω σε ἄβατον γῆν.
12. 10. ἔδωκαν τὴν μερίδα. εἰς ἔρημον ἄβατον.
25. 18. θεῖναι αὐτὰς εἰς ἐρήμωσιν, καὶ εἰς ἄβατον.
38. ἐγενήθη ἡ γῆ αὐτῶν εἰς ἄβατον.
32, 43. ἄβατος ἔσται ἀπὸ ἀνθρώπων.
44. 6. ἐγενήθησαν εἰς ἐρήμωσιν καὶ εἰς ἄβατον.
22. ἐγενήθη ἡ γῆ ὑμῶν. καὶ εἰς ἄβατον.
48. 9. π. αἱ πόλεις αὐτῆς εἰς ἄβατον ἔσονται.
49. 12. ὅτι εἰς ἄβατον ἔσῃ ἐν μέσῳ αὐτῆς.
16. καὶ ἔσται ἡ Ἰδουμαία εἰς ἄβατον.
32. καὶ ἔσται ἡ αὐλή. καὶ ἄβατος ἕως αἰῶνος.
Amos. 5. 24. איתן καὶ ἡ δικαιοσύνη ὡς χειμάῤῥους ἄβατος.
Levit. 16. 22. גזרה λήψεται ὁ τράγος. εἰς γῆν ἄβατον.
Pſal. 62. 2. עיף ἐν γῇ ἐρήμῳ καὶ ἀβάτῳ καὶ ἀνύδρῳ.
Pſal. 77. 17. ציה Α. τοῦ προσερίσαι ὑψίστῳ ἐν ἀβάτῳ.
Σ. φιλονεικεῖν τῷ ὑψίστῳ ἐν δίψει.
Eſa. 40. 3. ערבה Σ. ὁμαλίσατε ἐν ἀβάτῳ.
Αλλ. διὰ τοῦ ἀβάτου.
Jerem. 50. 12. ἐσχάτη ἐθνῶν ἔρημος καὶ ἄβατος.
51. 43. ὡς γῆ ἄνυδρος καὶ ἄβατος.
Job. 38. 27. שאה τοῦ χορτάσαι ἄβατον καὶ ἀοίκητον.
Jerem. 2. 6. שוחה καθοδηγήσας ἡμᾶς ἐν τῇ ἐρήμῳ, ἐν γῇ ἀβάτῳ.
Pſal. 106. 40. תהו ἐπλάνησεν αὐτοὺς ἐν ἀβάτῳ.
Jerem. 49. 2. תל καὶ ἔσονται εἰς ἄβατον, καὶ εἰς ἀπώλειαν.
Bar. 2. 4. καὶ εἰς ἄβατον ἐν πᾶσι τοῖς λαοῖς.
Sap. 5. 7. καὶ διωδεύσαμεν ἐρήμους ἀβάτους.
11. 2. καὶ ἐν ἀβάτοις ἔπηξαν σκηνάς.

**Ἀβατόομαι Deſertus ſum.**

Jer. 49. 20. שמם ἐὰν μὴ ἀβατωθῇ ἐπ' αὐτοὺς κατάλυσις.

**Ἀβέβαιος infirmus.**

Pſal. 77. 8. לא הכין Α. καὶ ἀβέβαιος πρὸς τὸν θεόν.

**Ἀβεβαιότης infirmitas, inconſtantia**

Job. 4. 18. לא יאמין Σ. ὅρα ἐν δούλοις αὐτοῦ ἀβεβαιότης.

**Ἀβλαβής. innoxius, ſine damno.**

Sap. 18. 3. ἥλιον δὲ ἀβλαβῆ φιλοτίμου ξενιτείας παρέσχες.
19. 6. οἱ σοὶ παῖδες φυλαχθῶσιν ἀβλαβεῖς.

**Ἀβοηθησία auxilii inopia.**

Syr. 31. 14. ἐν καιρῷ ὑπερηφανιῶν ἀβοηθησίας.

**ʼΑβοήθητος ſine adjutorio.**

Pſal. 87. 4. אין איל ἐγενήθην ὡς ἄνθρωπος ἀβοήθητος.
Sap. 12. 6. αὐθέντας γονεῖς ψυχῶν ἀβοηθήτων ἐβουλ. ἀπολέσαι
2 Mac. 3. 28. ἔφερον ἀβοήθητον ἑαυτῷ τοῖς ὅπλοις.

**ʼΑβουλεύτως inconſulte.**

1 Mac. 5. 67. ἐξελθεῖν εἰς πόλεμον ἀβουλεύτως.

**Ἀβουλέω. non volo.**

Pſal. 35. 3. חדל οὐκ ἐβουλήθη συνιέναι τοῦ ἀγαθῦναι.

**Ἀβουλία temeritas, inopia conſilii.**

Prov. 14. 17. אולת ὀξύθυμος πράσσει μετὰ ἀβουλίας.
Prov. 11. 6. הות ἀπώλοντο διὰ τὴν ἀβουλίαν αὐτῶν.
Job. 12. 17. שולל Σ. διάγων βουλευτὰς εἰς ἀβουλίαν.

**Ἄβρα ancilla.**

Gen. 24. 61. נערה ἀναστᾶσα δὲ Ῥεβέκκα, καὶ αἱ ἅβραι αὐτῆς.
Exod. 2. 5. καὶ αἱ ἅβραι αὐτῆς παρεπορεύοντο παρὰ τὸν.
Eſther 2. 9. καὶ τὰς ἅβρας αὐτῆς ἐν τῷ γυναικῶνι.
44. καὶ εἰσῆλθον αἱ ἅβραι.
15. κἀγὼ καὶ αἱ ἅβραι μου ἀσιτίσομεν.

**Ἁβρὸς delicatus.**

1 Sam. 15. 32. מעדנת Σ. Αγαγ. ἁβρὸς

**Ἀβροχία Siccitas.**

Jerem. 14. 1. בצרות λόγος. πρὸς Ἱερεμίαν περὶ τῆς ἀβροχίας.
17. 8. בצרת ἐν ἐνιαυτῷ ἀβροχίας οὐ φοβηθήσεται.
Syr. 35. 23. ὡς νεφέλαι ὑετοῦ ἐν καιρῷ ἀβροχίας.

**Ἄβυσσος Abyſſus, vorago.**

Gen. 1. 2. תהום σκότος ἐπέκειτο ἐπάνω τῆς ἀβύσσου.
7. 11. ἐῤῥάγησαν π. αἱ πηγαὶ τῆς ἀβύσσου.
8. 2. ἀπεκαλύφθησαν αἱ πηγαὶ τῆς ἀβύσσου.
Deut. 8. 7. καὶ πηγαὶ ἀβύσσων ἐκπορευόμεναι διὰ.
33. 13. καὶ ἀπὸ ἀβύσσων πηγῶν κάτωθεν.
Job. 28. 14. ἄβυσσος εἶπεν, οὐκ ἔνεστιν ἐν ἐμοί.
38. 16. ἐν δὲ ἴχνεσιν ἀβύσσου περιεπάτησας.
30. πρόσωπον ἀβύσσου τίς ἔπηξεν;
41. 23. τὸν δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον.
Pſal. 32. 7. τιθεὶς ἐν θησαυροῖς ἀβύσσους.
35. 6. τὰ κρίματά σου ἄβυσσος πολλή.
41. 9. ἄβυσσος ἄβυσσον ἐπικαλεῖται.
70. 22. καὶ ἐκ τῶν ἀβύσσων τῆς γῆς ἀνήγαγές με.
76. 15. ἐταράχθησαν ἄβυσσοι.
77. 18 ἐπότισεν αὐτοὺς ὡς ἐν ἀβύσσῳ πολλῇ.
103. 7. ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ.
105. 10. ὡδήγησεν αὐτοὺς ἐν ἀβύσσῳ ὡς ἐν ἐρήμῳ.
106. 26. καὶ καταβαίνουσιν ἕως τῶν ἀβύσσων.
134. 6. ἐν ταῖς θα. καὶ ἐν π. ταῖς ἀβύσσοις.
148. 7. δράκοντες καὶ πᾶσαι ἄβυσσοι.
Prov. 3. 20. ἐν αἰσθήσει αὐτοῦ ἄβυσσοι ἐῤῥάγησαν.
8. 24. καὶ πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι.
Eſa. 51. 10. ὕδωρ ἀβύσσου πλῆθος.
63. 13. ἤγαγεν αὐτοὺς διὰ τῆς ἀβύσσου.
Ezech. 26. 19. ἐν τῷ ἀναγαγεῖν με ἐπὶ σὲ τὴν ἄβυσσον.
31. 4. ἡ ἄβυσσος ὕψωσεν αὐτόν.
15. ἐπένθησεν αὐτὸν ἡ ἄβυσσος,
Amos 7. 4. κατέφαγε τὴν ἄβυσσον τὴν πολλήν.
Jon. 2. 6. ἄβυσσος ἐκύκλωσέ με.
Hab. 3. 9. ἔδωκεν ἡ ἄβυσσος φωνὴν αὐτῆς.
Syr. 16. 19. ἄβυσσος καὶ γῆ σαλευθήσονται.
24. 5. καὶ ἐν βάθει ἀβύσσων περιεπάτησα.
30. βουλὴ αὐτῆς ἀπὸ ἀβύσσου μεγάλης.
42. 24. ἄβυσσον καὶ καρδίαν ἐξίχνευσεν.
43. 28. ἐν λογισμῷ αὐτοῦ ἐκόπασεν ἄβυσσον.
Job. 41. 23. מצולה ἀναζεῖ τὴν ἄβυσσον ὥσπερ χαλκεῖον.
Eſa. 44. 27. צולה ὁ λέγων τῇ ἀβύσσῳ ἐρημωθήσῃ.
Job. 36. 16. רחב ὁ λέγων τῇ ἀβύσσῳ ἐρημωθήσῃ.

**Ἀγαθὰ bona.**

Eſa. 58. 14. במתי ארץ ἀναβιβάσει σε ἐπὶ τὰ ἀγαθὰ τῆς γῆς.
55. 3. דשן καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν.
Job. 17. 15. שאנן καὶ πιστεύσει πᾶσι τοῖς ἀγαθοῖς.
Jerem. 30. 10. תקוה ἢ τὰ ἀγαθά μου ὄψομαι;
Syr. 29. 19. ἀγαθὰ ἐγγύου ἀναστρέψει ἁμαρτωλός.
45. 34. ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν.

**Ἀγαθοποιέω benefacio.**

Num. 10. 32. הטיב ὅσα ἂν ἀγαθοποιήσῃ κύριος ὑμᾶς.
Judic. 17. 13. νῦν ἔγνων ὅτι ἠγαθοποίησέ μοι κύριος.
Jerem. 32. 40. Αλλ. ※ ὥστε ἀγαθοποιεῖν με αὐτούς.
Soph. 1. 13. οὐ μὴ ἀγαθοποιήσῃ κύριος, οὐδὲ μὴ κακώσῃ.
Tob. 12. 14. οὐκ ἔλαθές με ἀγαθοποιῶν.
1. Mac. 11. 33. ἐκρίναμεν ἀγαθοποιῆσαι χάριν τῆς ἐξ αὐτῶν εὐνοίας.
2. Mac. 1. 2. καὶ ἀγαθοποιήσαι ὑμῖν ὁ θεός.

**Ἀγαθὸν ποιέω Bonum facio.**

Prov. 11. 17. גמל τῇ ψυχῇ αὐτοῦ ἀγαθὸν ποιεῖ ἀνὴρ ἐλεήμων.

**Ἀγαθὸς bonus.**

Gen. 24. 10. טוב καὶ ἔλαβεν. καὶ ἀπὸ πάντων τῶν ἀγαθῶν.
29. 19. βέλτιον δοῦναί με αὐτήν σοι, ἢ δοῦναι.
45. 18. δώσω ὑμῖν πάντων τῶν ἀγαθῶν Αἰγύπτου.
20. τὰ γὰρ πάντα ἀγαθὰ Αἰγύ. ὑμῖν ἔσται.
23. καὶ δέκα ὄνους αἴροντ. ἀπὸ πάντ. τῶν ἀγαθῶν.
47. 6. ἐν τῇ βελτίστῃ γῇ κατοίκισον τὸν πατέρα σου.
50. 20. θεὸς ἐβουλεύσατο περὶ ἐμοῦ εἰς ἀγαθά.
Exod. 2. 1. Α. ὅτι ἀγαθός.
3. 8. καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθήν.
18. 9. ἐξέστη δὲ Ἰωθὼρ ἐπὶ πᾶσι τοῖς ἀγαθοῖς.
22. 5. τὰ βέλτιστα τοῦ ἀγροῦ αὐτοῦ, καὶ τὰ βέλτιστα τοῦ.
Num. 10 32. καὶ ἔσται τὰ ἀγαθὰ ἐκεῖνα ὅσα ἂν ἀγαθοποι.
14. 3. νῦν οὖν βέλτιον ἡμῖν ἐστιν ἀποστραφῆναι εἰς Αἴγ.
7. κατεσκεψάμεθα αὐτήν, ἀγαθή ἐστι σφόδρα.
Deut. 1. 25. ἀγαθὴ ἡ γῆ, ἣν κύριος ὁ Θεὸς ἡμῶν δίδωσι.
35. εἰ ὄψεταί τις τὴν γῆν τὴν ἀγαθὴν ταύτην.
39. ὅστις οὐκ οἶδε σήμερον ἀγαθὸν ἢ κακόν.
3. 25. ὄψομαι τὴν γῆν τὴν ἀγαθὴν ταύτην.
τὸ ὄρος τοῦτο τὸ ἀγαθόν, καὶ τὸν Ἀντιλίβανον.
4. 21. ἵνα μὴ διέλθω εἰς τὴν γῆν τὴν ἀγαθήν.
22. καὶ κληρονομήσετε τὴν γῆν τὴν ἀγαθὴν ταύτην.
6. 11. οἰκίας πλήρεις πάντων ἀγαθῶν.
18. εἰσελθὼν κληρονομήσῃς τὴν γῆν τὴν ἀγαθήν.
8. 7. θεός σου εἰσάξει σε εἰς γῆν ἀγαθήν.
10. εὐλογήσεις κύριον, ἐπὶ τῆς γῆς τῆς ἀγαθῆς.
9. 6. δίδωσί σοι τὴν γῆν τὴν ἀγαθὴν ταύτην.
11. 17. ἀπολεῖσθε ἐν τάχει ἀπὸ τῆς γῆς τῆς ἀγαθῆς.
26. 11. εὐφρανθήσῃ ἐπὶ πᾶσι τοῖς ἀγαθοῖς.

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# CONCORDANTIÆ
# SS. BIBLIORUM
# VETERIS TESTAMENTI
# GRÆCÆ,

Secundum Literarum Græcarum ordinem, cum vocibus
Hebræis Græcis reſpondentibus, inverſa Methodo KIRCHERIANA,
*DIGESTÆ ET CONCINNATÆ.*
OPUS A CL. VIRO
**HENRICO SAVILIO**
OLIM ADORNATUM:
Nunc demum, adjectis, præter LXXII. Seniorum Verſionem, aliorum quoque Interpretum *Aquilæ* ſcilicet, *Symmachi* & *Theodotionis*, nec non Quintæ, Sextæ & Septimæ Editionum longè pluribus locis quam antea, ex ORIGENIS EXAPLIS, quæ ſuperſunt, à *D. Bernardo de Montfaucon* nuper editis, auctum & locupletatum,

Opera & Studio JOHANNIS GAGNIER, A. M.

delin. M Burghers sculpt. Univ. Ox. 170

*OXONIÆ,*
E THEATRO SHELDONIANO, MDCCXIV.

# LECTORI S.

CONCORDANTIÆ Veteris Teſtamenti *Græcæ* primum à *Conr. Kirchero* ſecundum *Hebræarum* literarum ſeriem confectæ erant. Poſtea V. Cl. *H. Savilius* inverſo ordine *Kircheriano*, eas juxta *Græcum* Alphabetum diſpoſuit & digeſſit; methodo *Græcarum* literarum Veterumque Patrum ſtudioſis perquam accommodata. Itaque cum aliquammultis placuerit, ut opus hoc diu deſideratum prelo committeretur, è re fore duximus paucis ea proponere, quæ à nobis Viri Eruditi præſtari volunt.

I. Ut Errores Typographici ex Editione *Kircheriana*, quæ hujuſce Editionis fundus erit, tollantur.

II. Ut ordo, ubicunque parum commodus videtur, in meliorem redigatur.

III. Ut iſta, quantum fieri poteſt, ſuppleantur, quæ *Kircheri* & *Savilii* diligentiam effugerunt, tam in *Græcis* quam *Hebraicis*.

IV. Ut Vocibus omnibus *Græcis* interpretatio *Latina* in contextu operis apponatur.

V. Ut *Aquilæ*, *Symmachi*, *Theodotionis*, aliarumque poſt LXXII. Seniores verſionum ea omnia vocabula, quæ à *D. Bern. de Montfaucon* in ſuo ad Origenis Exapla quæ ſuperſunt, Lexico *Græco* collegit, ſuis quæque locis inſerantur.

VI. Ut huic operi præmittatur Præfatio, quæ uſum ejus utilitatemque oſtendet.

VII. Ut ad Calcem ejus adjiciantur Indices Vocum *Hebraicarum*, ordine Alphabetico, cum earundem interpretatione *Latina*; ſimul & Notis & Obſervationibus tum Grammaticis tum Philologicis utrumque Textum illuſtrantibus.

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*Rogantur viri eruditi, ut ſuas de hoc Opere Edendo ſententias, quidve ulterius præſtari deſiderent, nobiſcum benignè velint communicare. Qua de re ut certius feratur judicium, operæ pretium viſum fuit, iſtarum Concordantiarum primam Paginam loco Speciminis hic annectere.*

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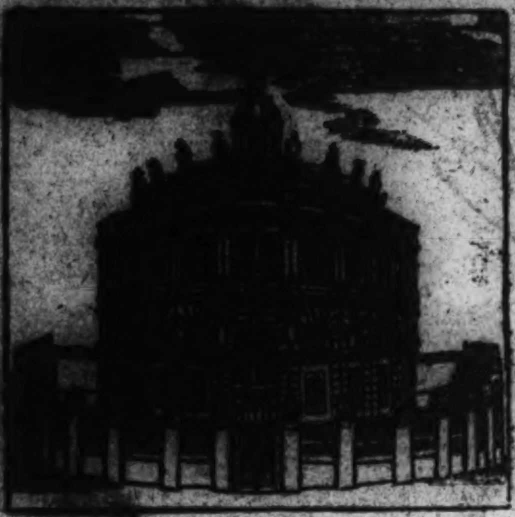
# דקדוק לשון הקודש
## בקצר

# A COMPENDIUM
OF
# HEBREW GRAMMAR,
*Compos'd for the uſe of Beginners,*

By **PHILIP LEVI** *a converted Jew.*

This Jew and Family we must maintain as we told Already. I was forced to begin and there for him.



OXFORD,
Printed at the THEATER 1705.

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## *A Compendium of Hebrew* GRAMMAR.

### CAP. I.
*Of the Letters.*

| Name. | Fig. | Numb. | Power. |
|---|---|---|---|
| Aleph | א | 1 | ſoft |
| Beth | ב | 2 | bh |
| Gimel | ג | 3 | g |
| Daleth | ד | 4 | dh |
| He | ה | 5 | h |
| Vau | ו | 6 | v |
| Zain | ז | 7 | z |
| Cheth | ח | 8, | ch |
| Teth | ט | 9 | t |
| Jod | י | 10 | i |
| Caph | כך | 20 | ch |
| Lamed | ל | 30 | l |
| Mem | מ | 40 | m |
| Nun | נ | 50 | n |
| Samech | ס | 60 | ſ |
| Hain | ע | 70 | rough |
| Pe | פ | 80 | ph |
| Tzade | צ | 90 | tz. |
| Koph | ק | 100 | k |
| Reſch | ר | 200 | r |
| Shin | שׁ | 300 | ſh |
| Sin | שׂ |  | ſ. |
| Tau | ת | 400 | th. |

IN the [illegible] Hebrew Langu[illegible] are twenty-two Letters, which are all Conſonants. Theſe twenty-two Letters, (among which שׂ is not reckon'd, becauſe of it's agreement with ס, ) are variouſly divided:

First, into eleven radical Letters: as, גדזחטעפצקרס which are call'd radical, becauſe the Root or Radix always conſiſts of them; and eleven ſervile Letters, which are ſubſervient to the Root, either at the begining or in

the

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# בְּרֵאשִׁית
1

2 בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ וְהָאָרֶץ הָיְתָה
תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־
3.4 פְּנֵי הַמָּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי־אוֹר וַיְהִי־אוֹר׃ וַיַּרְא
אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין
5 הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה ה
6 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ פ וַיֹּאמֶר אֱלֹהִים
7 יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃ וַיַּעַשׂ
אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ
8 וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים
לָרָקִיעַ שָׁמָיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי׃ פ
9 וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם
10 אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה י
אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב׃
11 וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע
עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־
12 כֵן׃ וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ
עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־
13 טוֹב׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃ פ
14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין
15 הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים׃ טו
וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־

The Hebrew-Bible, designed to be Printed by Mr. Clavering, of Univ. Coll.

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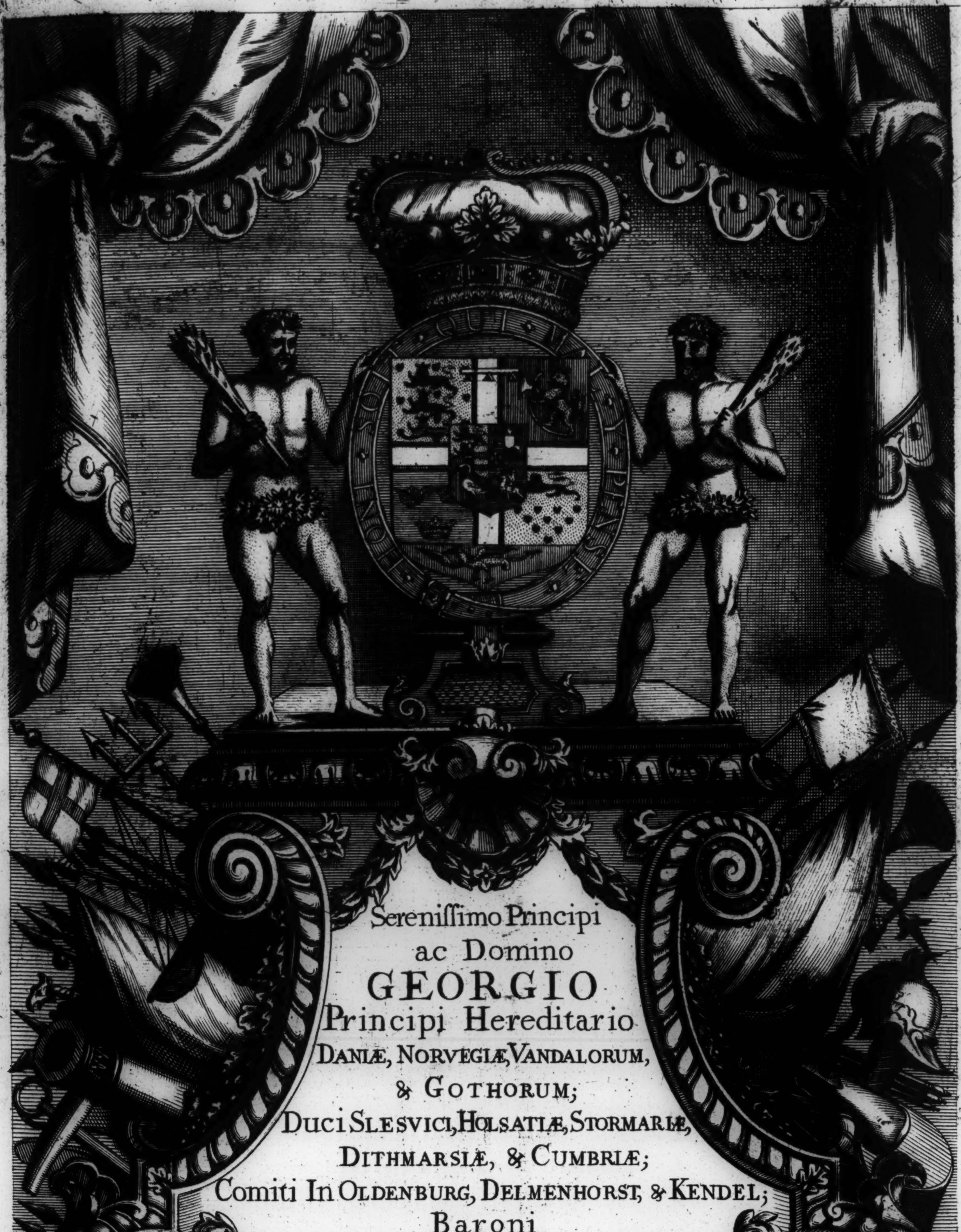
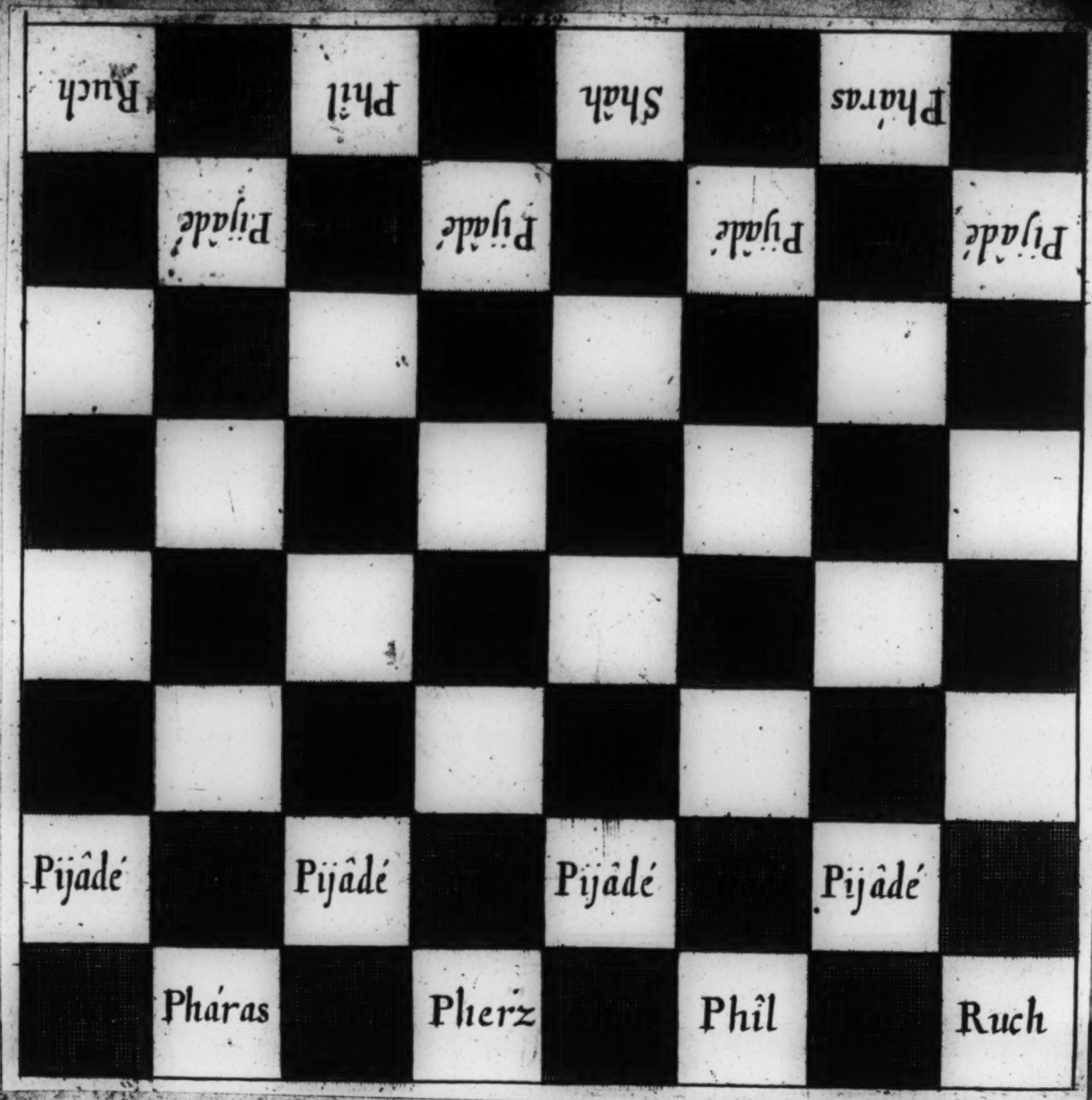

HONI SOIT QUI MAL Y PENSE

Sereniſſimo Principi
ac Domino
**GEORGIO**
Principi Hereditario
DANIÆ, NORVEGIÆ, VANDALORUM,
& GOTHORUM;
DUCI SLESVICI, HOLSATIÆ, STORMARIÆ,
DITHMARSIÆ, & CUMBRIÆ;
Comiti In OLDENBURG, DELMENHORST, & KENDEL;
Baroni
de WOCKENGHAM;
Summo Copiarum BRITANNICARUM
Præfecto;
et
Nobiliſſimi Ordinis PERISCELIDIS Equiti;


Ruch
Phil
Shah
Pharas
Pijadé
Pijadé
Pijadé
Pijadé
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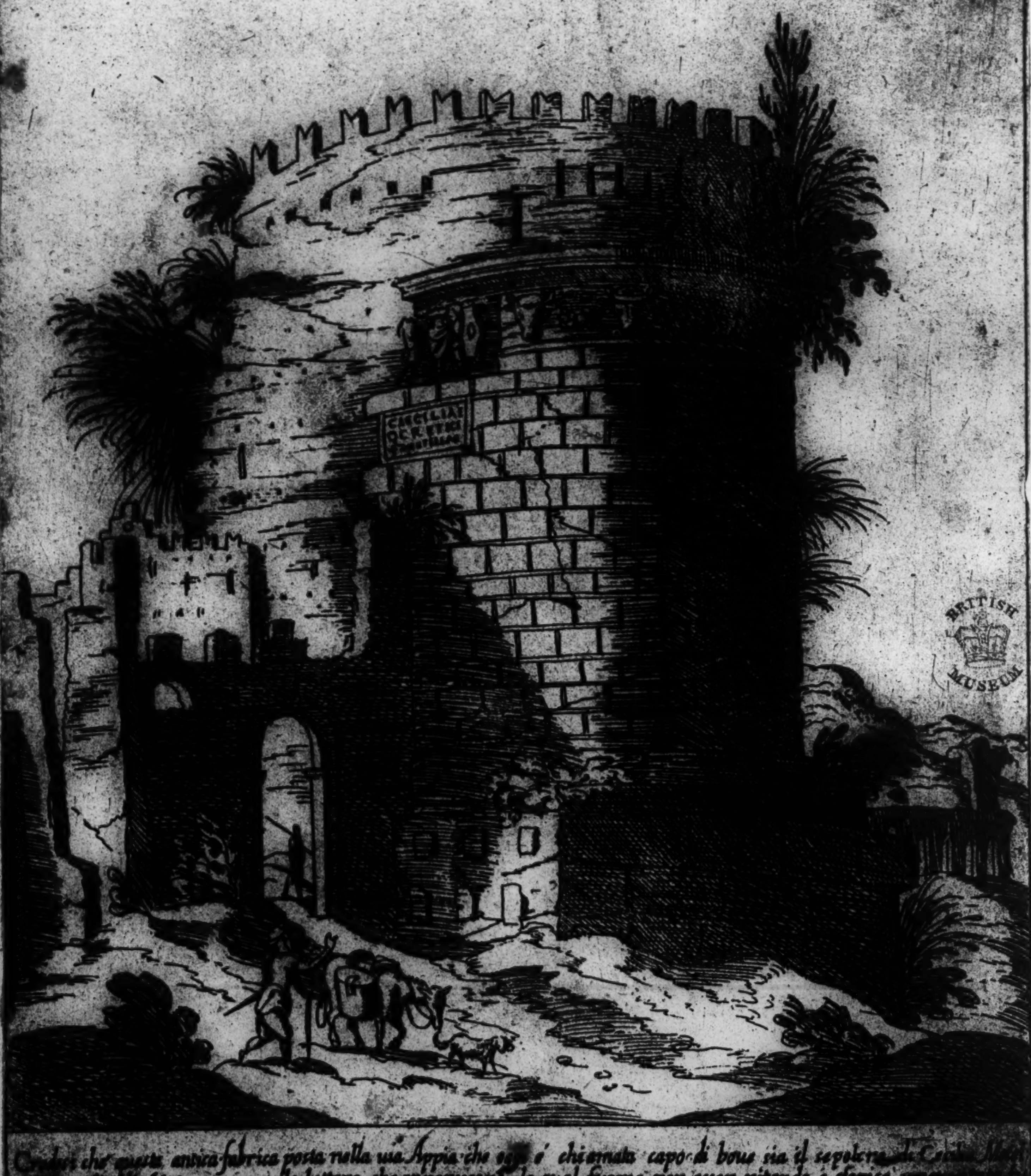
Pherz
Phîl
Ruch

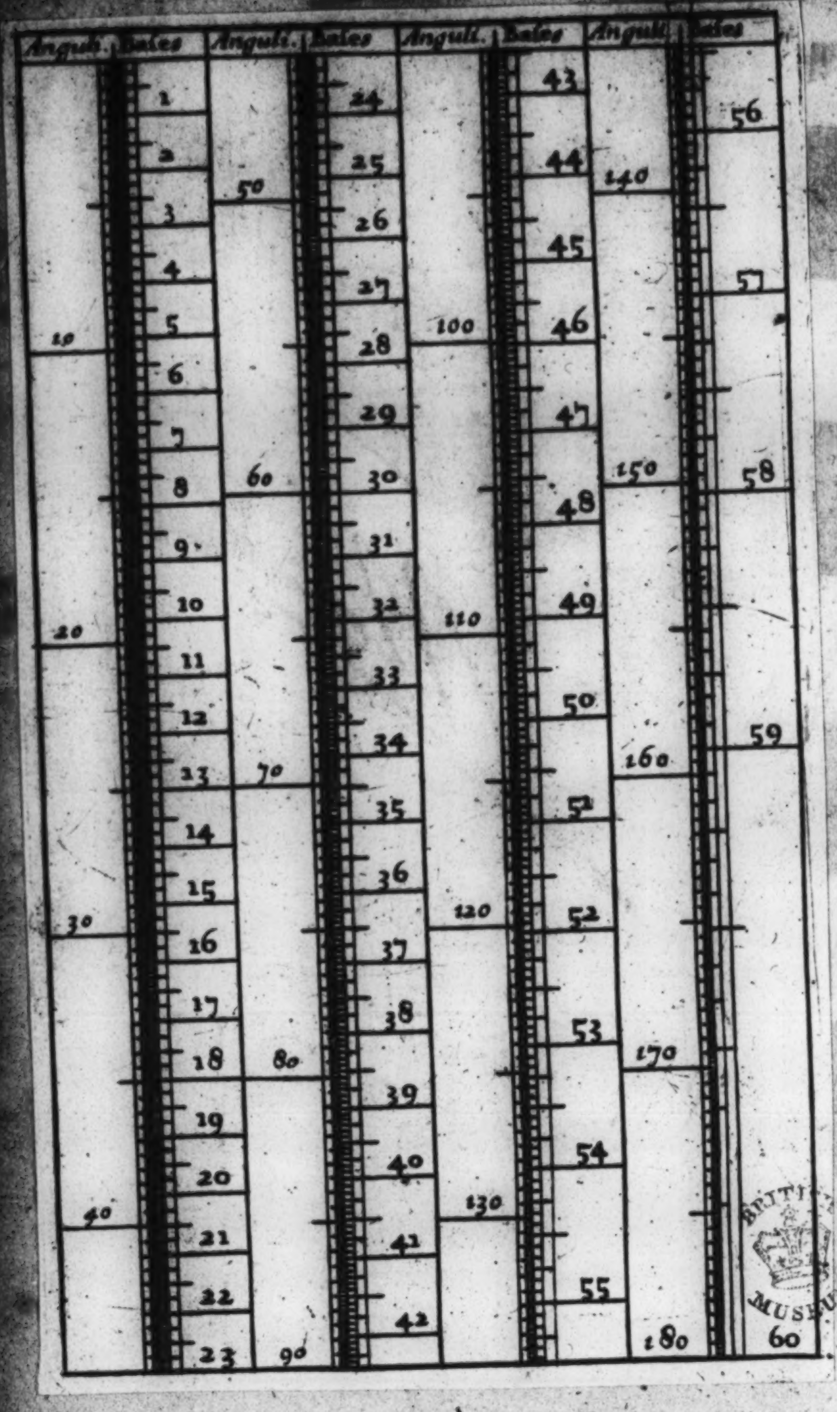
META DETTA Á CAPO DI BOVE



Credesi che questa antica fabrica posta nella via Appia che oggi e' chiamata capo di boue sia il sepolcro di Cecilia Met[illegible] la moglie di M. Crasso per le lettere che appariscono la qual forma per esser ritonda e sforica [illegible] da gli antichi detta Meta.

Di simili di questa le piu piccole seruiuano per termine de strade e le piu grande [illegible] ne i cerchi doue corriuano i Caualli [illegible]

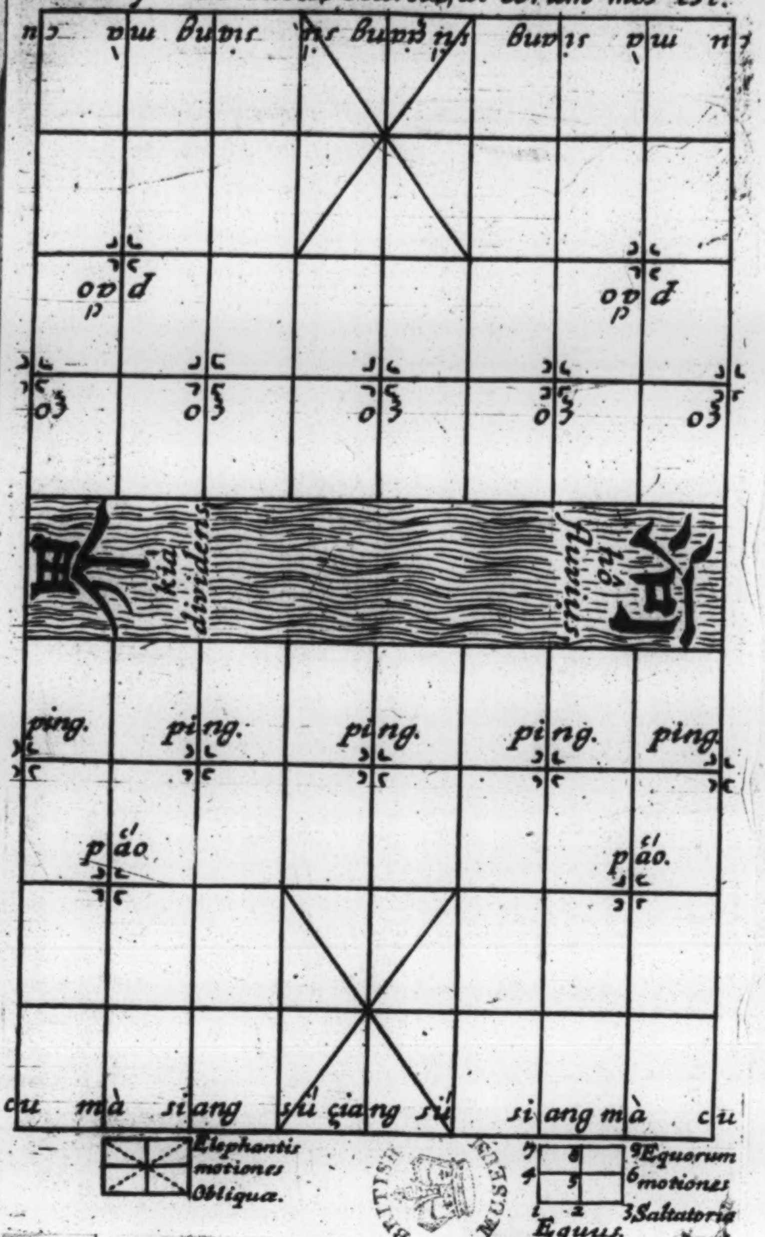
Blanke Seite


Anguli.
Bases
Anguli.
Bases
Anguli.
Bases
Anguli.
Bases

332

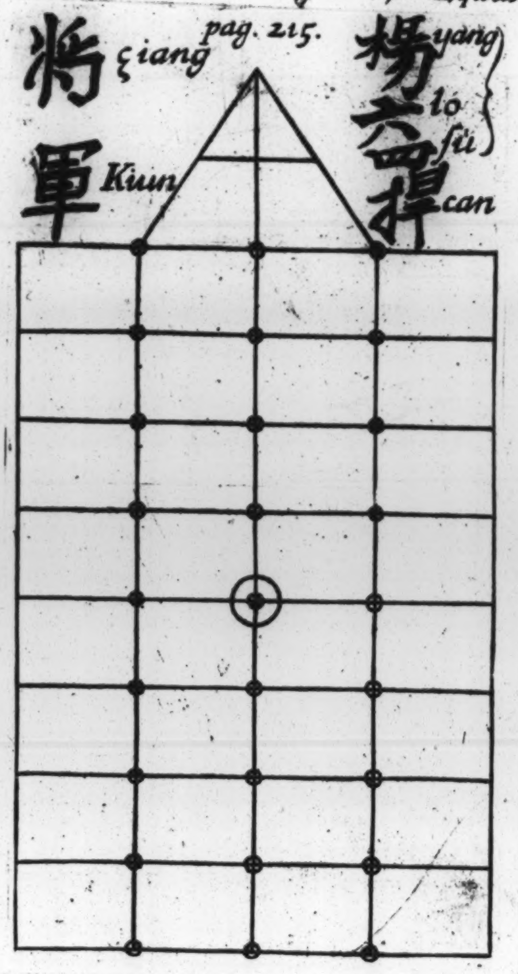
pag. 166.

*Scaccarium Chinense, in cujus medio interponitur* **Kia Hô** *seu* **Dividens Fluvius**, *ut eorum mos est.*

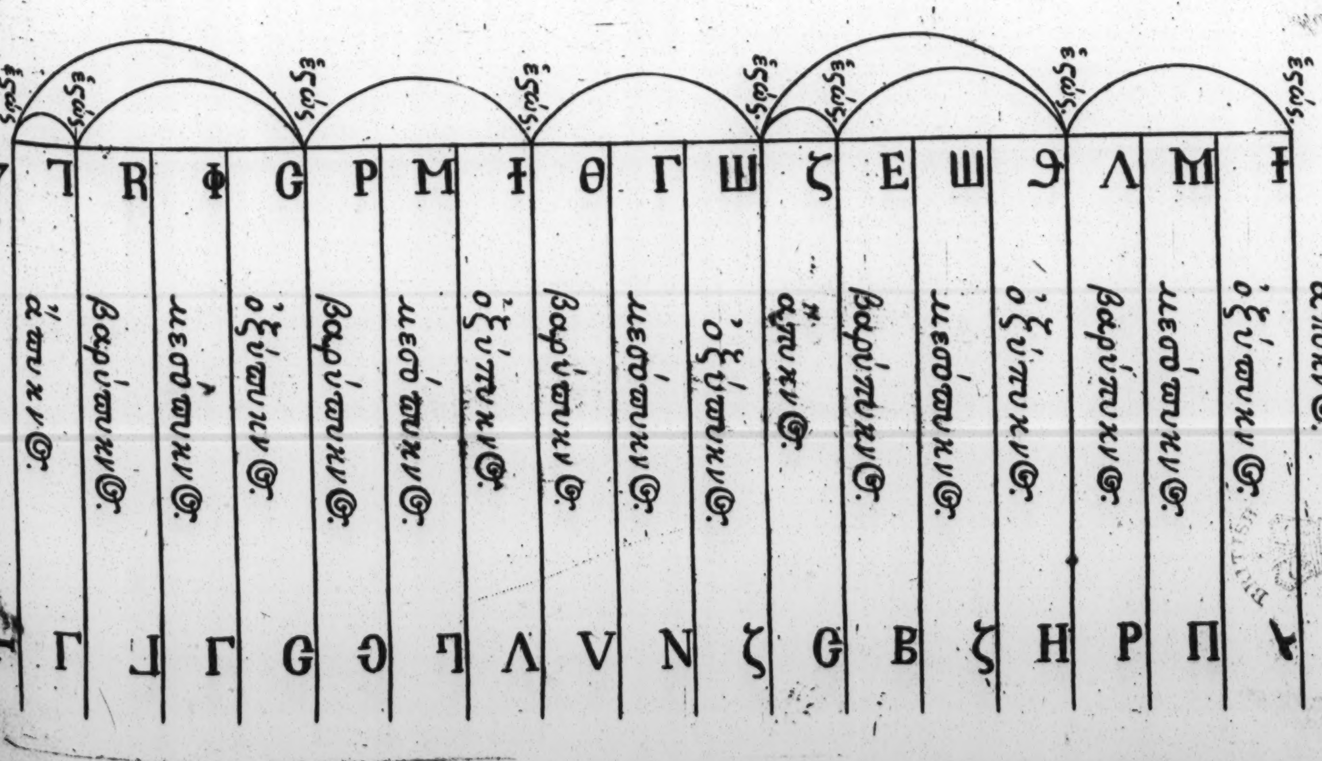

cu
mà
siang
sù
çiang
pào
ping
界
kia dividens
hô fluvius
河
Elephantis motiones Obliquæ
Equorum motiones Saltatoriæ
Equus.

333

pag. 215.


將 çiang
軍 Kiun
楊 yang
六 lô
四 sú
桿 can

334


ἑξῆς
ἄπυκνος
βαρύπυκνος
μεσόπυκνος
ὀξύπυκνος

Blanke por Dn

335

# ACADEMIÆ OXONIENSIS
# GRATULATIO
# *Pro Exoptato Sereniſsimi Regis* GUILIELMI
# EX
# Hibernia Reditu.

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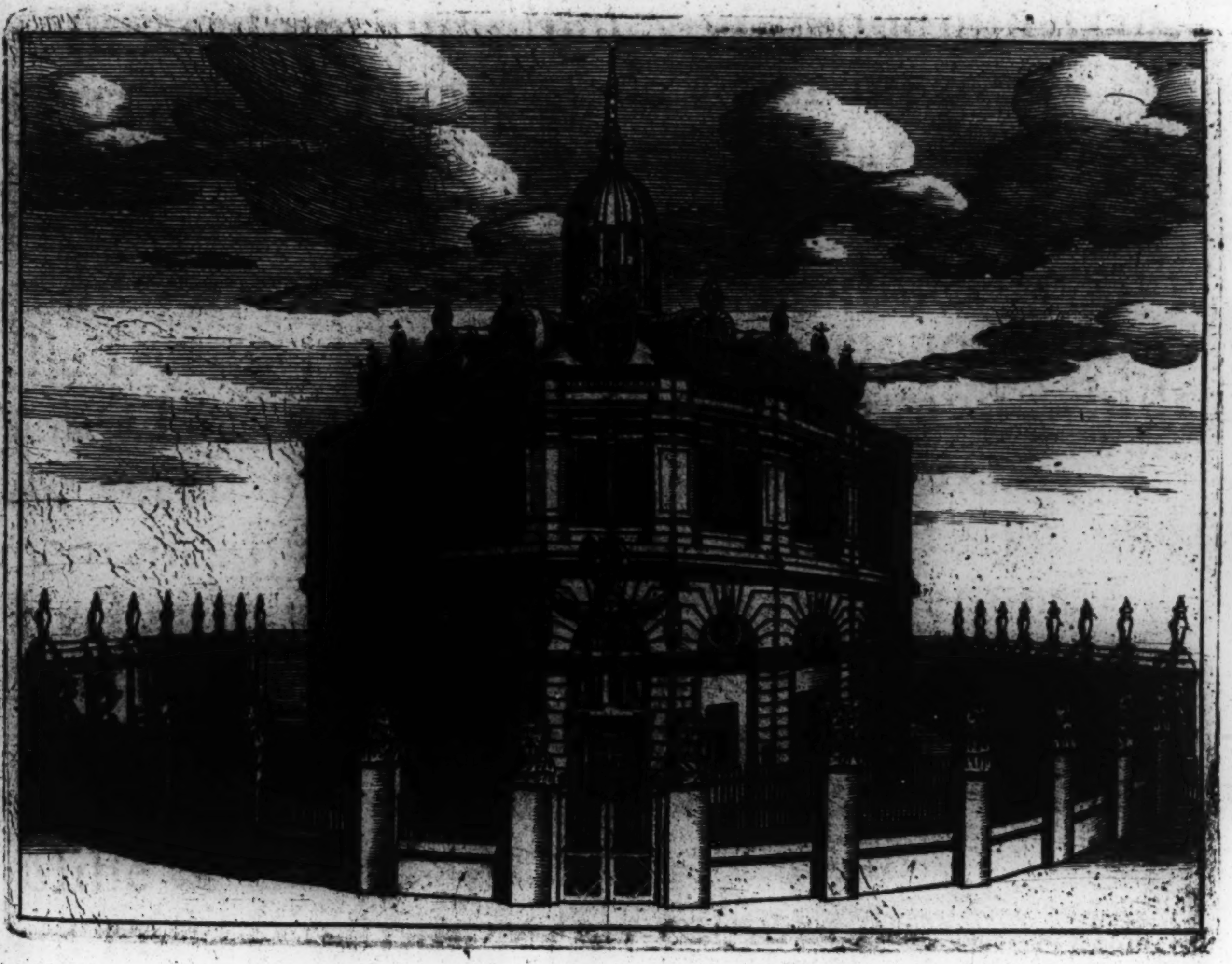

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*OXONIÆ*,
E THEATRO SHELDONIANO *Anno Dom.* 1690.

# Ad Regem.

Poſt domitos Celtas, multumque frementis Iernæ
 Nequicquam excuſſo ſubdita regna jugo,
Si ſinis has hederas victricibus addere lauris,
 Et vacat ingenuæ, Cæſar, adeſſe Togæ;
Pone ſupercilium auguſtum, vultumque minacem,
 Territa quo refugas Boynia vertit aquas:
Quali occurſantem conſpexeris ore Mariam,
 Fronte, precor, tali Carmina noſtra legas;
Carmina, non vanas fuſo pro ſanguine grates;
 Ille Ducum multo ſanguine vænit honos.
Quem Thetis haud potuit, Carmen ſervavit Achillem;
 Ac vetuit melior Matre Camæna mori:
Ardentem aſpicimus jam nunc Simoentis ad undas,
 Hectoreos jam nunc terret anhelus equos.
En! alter canitur Simois, atque alter Achilles!
 Unus, qui laudes æquet, Homerus abeſt.
Qui largo undantem deſcripſit ſanguine Xanthum,
 Mille & Peliaca ſpicula jacta manu,
Idem miſſa Tua numerarit fulmina dextra,
 Boynæas idem ſcribere ſperet aquas.
Gradivi auſa jugis aptare Metumque Timoremque
 Et Tibi Te dignos Muſa paraſſet Equos.

Non adamanta tamen, Vulcaniaque arma dediſſet;
Tu fers in medios pectora nuda globos.
Nec maleſuada tibi tantos movet Ira furores,
Aut animum accendit fœda cupido tuum:
Vivida te Pietas ciet, & Reverentia Divum,
Atque inconcuſſus Relligionis amor.
Dum ſuſpenſa ſtetit dubia Victoria penna,
Nondum æqua inceptis, ſed nec iniqua tuis,
Spemque metumque inter, quam non prenſavimus aram!
Aut quæ non caſus horruit Ara ſuos!
Soſpite Te, ponit dubios Rhedycina timores,
Sollicitoque ultra nil rogat ore Deos,
Ut Tu ſis fælix, petiitque petetque Tonantem;
Ipſa ut ſit ſoſpes, Te Rhedycina rogat.

## *Ad Reginam.*

REgis amans, Regi multum dilecta Maria,
Accipe Muſarum, quas capit Ille, preces.
Si Samon inſpexit Juno, ſi Pallas Athenas,
Reſpice Tu noſtros major utraque Lares.
Te Dominam Rhedycina colit, Tibi deſtinat aras,
Atque Deæ ſupplex Diva precatur opem.
Hæc mea præcipue facilem te mænia ſperant;
Hoc noſtra eximium ſpondet Eliſa decus.
Quam dudum imperio exortem ſi rara requirat,
Hoc tribuit ſceptris Anglia grata tuis.
Agmina dum ducis, mediiſque in millibus ardes,
Et Martis tractas aſpera bella Venus;
Siquis forte Senex adſit, cui nomen Eliſæ
Et priſci fuerant ſemper in ore dies;
Cedo, ait, & poſthac majorem agnoſco Mariam;
Pulchrior Hæc, & non fortior Illa fuit.

JON. EDWARDUS *Coll. Jeſ. Princip.*
Academiæ Vicecan.

# ICONOLOGIA,

WRITTEN BY

## CÆSAR RIPA

OF

PERUGIA

*Knight of the Order of Sᵗ. Maurice and Lazarus:*

WHEREIN ARE EXPRESS'D

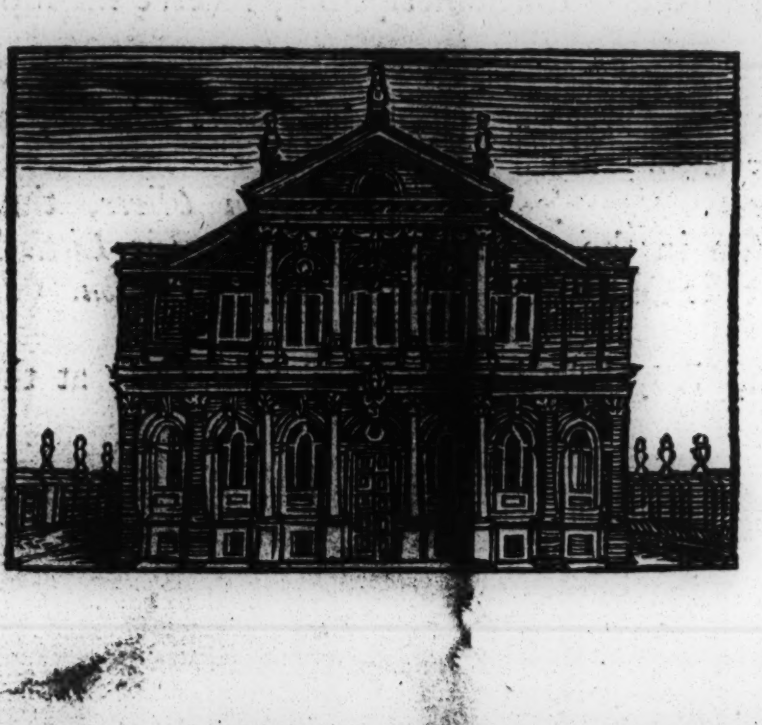
## VARIOUS IMAGES

OF

Virtues, Vices, Affections, Human Paſſions, Arts, Diſciplines, Humours, Elements, Celeſtial Bodies, the Provinces and Rivers of *Italy*, and infinite other matters uſefull for all manner of Perſons.

ENLARGED AND AMENDED
With IMAGES, DISCOURSES, and a Copious TABLE,
By *SIGN. CAV. GIO. ZARATINO CASTELLINI*, a Roman.

Tranſlated from the *Italian*, and Illuſtrated with 323 Copper Figures curiouſly Engraven,
At the Charge of *JOHN OLIVER* Eſq;
Maſter Maſon to the KING's moſt Excellent Majeſty.



*OXFORD*,
Printed at the THEATER, *An. Dom.* MDCC.

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WHereas the *ICONOLOGIA* of *Cæſar Ripa* &c. hath been eſteem'd the beſt of that Subject of which it treats yet extant, both for the Diſcovery and Unveyling of the Myſterious Meanings of Hieroglyphical Repreſentations by Figures engraven on Ancient as well as Modern Coins and Medals, or Carv'd in Statues, Baſſa-Relievos, &c. or Painted in Pictures, &c. As alſo for the Inſtruction of all ſuch Artiſts as are to Invent, Deſign, or Make any ſuch Medals, Baſſa-Relievos, Paintings, &c. for the future, that they may the better know what is Proper and beſt Expreſſive of their ſeveral Intentions. And upon theſe Accounts it hath been much Deſired to have the ſame Tranſlated into *Engliſh*, out of the *Italian* in which it was Written and Publiſh'd by the Authour and Augmented by *Geo. Zaratini Caſtellini* (a Language not ſo well underſtood by our Engliſh Artiſts). To comply with whoſe Deſires, and for the Publick Benefit, the ſame hath been accordingly carefully and faithfully Tranſlated into *Engliſh*, and all the Figures curiouſly Deſign'd and Engraven in Copper by the ableſt Artiſts (which has been a Work of great Charge as well as of great Labour) and the ſame is now compleatly Fitted for the Preſs, and is deſign'd to be Printed at the Theater in *Oxford*. Now by reaſon of the preſent dearneſs of Paper no more are deſign'd to be Printed than what ſhall be Subſcribed for, according to the following Propoſals: that is to ſay,

That he that Subſcribes for one or more Copies of the ſaid Book and for every ſuch Book, ſo Subſcribed for, do pay the Summ of ten Shillings, he ſhall have a Receipt for the ſame and an order to Receive one or more compleat Copies, upon paying fifteen Shillings more upon the ſaid Receipt.

That he that Subſcribes and pays as before for Six Copies ſhall have an order to Receive Seaven compleat, paying only fifteen Shillings more for each of the Six.

The time limited for taking Subſcriptions is to the 10th of *July* next, after which none can be admitted by reaſon of the Number to be provided for.

The Books are to be Printed at the Theater in *Oxford*, upon the ſame Paper and with the ſame Letter as the Specimen annex'd, and will be put to the Preſs ſo ſoon as the time for taking Subſcriptions is expired.

When the Work is finiſh'd, publick Notice will be given in the *London* Gazette.

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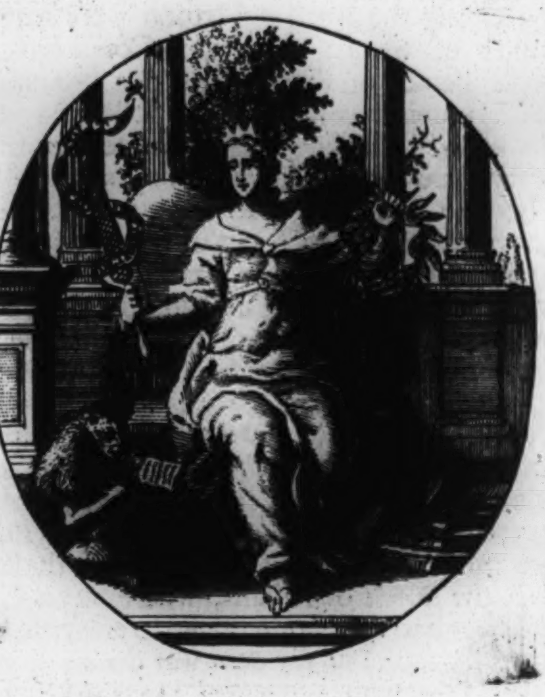
The Perſons appointed to take the Subſcriptions, receive the Money and ſigne the Receipts, are

Mr. *Grimlin Gibbons*, in *Bow-Street* } *Covent-garden*:
Mr. *John Smith*, at the Lion and Crown in *Ruſſel-Street* }
Mr. *John Tompſon*, Maſon in the *Pall-mall*:
Mr. *Lawrence Spencer*, at the Office of Works at St. *Pauls*:
Mr. *John Garett*, at the Royal Exchange:
Mr. *Robert Morden*, at the Atlas in *Cornhill*:
Mr. *John Oliver*, the Undertaker, at his Lodgings in *Little Scotland-yard* at *White-Hall*: *London*.
Mr. in *Cambridge*:
And *John Croke* at the Theater in *Oxford*.

# ACADEMIA,
# Or, AN ACADEMY.



A Woman cloath'd in changeable colour'd garments, of a mature age and manly aſpect, crown'd with a golden crown, holding a File in her right hand, about the handle of the File is written, DETRAHIT ATQUE POLIT, that is to ſay, it wears the iron but it makes it ſmooth; in her left hand ſhe hath a Garland made of Lawrell, Ivy and Mirtle, and from the ſame hand hang down two Pomegranates: She ſits in a Chair ſtuck with Leaves and Fruits of the Cedar, Cypreſs and Oak, as alſo with Olive-Branches on that ſide of the Chair where ſhe leans her elbow, being the neareſt place to the Figure. She ſits in a ſhady Court, in a Woody-Country place: At her feet lye a great many Books, amongſt which a Monkey or rather a Baboone ſits.

She is cloath'd in changeable Colours, becauſe in a learned Academy ſeveral Sciences are taught.

She is pictur'd of a manly Age, ſignifying perfect and mature Knowledge of thoſe things which that age enjoys and diſcourſes of, which is not ſubject to the levity of youth, nor to old mens doatings, but is endued with a ſolid mind and ſound judgment.

She wears a Crown of Gold to ſignifie, that when an Academick wit muſt publiſh or make his thoughts known, which are in his head where the intellectual part of our ſoul lyes (according to Plato *in Timæo*) he muſt refine them as gold is, that they may endure both the teſt and touch-ſtone.

In her right hand ſhe holds a File with a Motto about it (*Detrahit atque Polit*); becauſe, as a File filing Iron or any thing elſe, poliſhes it, and taking the ruſt from it, makes it bright and ſhining; ſo in an Academy, taking away ſuperfluous things, and mending the Compoſition of any Work, they Poliſh and Illuſtrate the ſame: and therefore it is neceſſary to expoſe all Books to the ſevere File of the Academicks, and to do as Ovid ſays in his firſt Book *de Ponto*, that they may be Corrected and Poliſh'd,

I ſhall begin to uſe the File more ſharply,
And bring each Word under the Judges cenſure.

Which mov'd Quintilian to ſay in the 3d Chapter of the 10th Book, Let the File poliſh the work. And not without reaſon Horace found fault with the Latine Poeſy, becauſe that the Latine Poets did not take ſo much care and pains to File and poliſh their Works as the Grecians: Italy (ſays he) would be as famous for Elocution as it is for Arms, if our Poets had but the patience to make uſe of the File. And Petrarch in his 18th Sonnet ſays, he finds himſelf charg'd beyond his ſtrength, having a work upon his hands too great for his File to poliſh.

Hence we ſay that when a work is not ſufficiently neat and poliſh'd *Gli manca l' ultima Lima*, It wants the laſt Filing. Hence the Adage *Limam addere*, to apply the File; upon which the Expoſitor obſerves, that the File takes away whatſoever is rough or ſuperfluous, *& Limata dicuntur expolita*, and things well poliſh'd are ſaid to be well Filed. From which obſervation I took my Motto.

The Garland is made of Lawrell, Ivy and Mirtle, becauſe all three are Poetical trees to ſignifie the ſeveral ſorts of Poeſy that flouriſh in Academies: therefore the Mirtle belongs to the Mellifluous Amorous Poet, who ſweetly and pleaſantly warbles forth his Love; becauſe the Mirtle, according to Pierius Valerianus, is the Symbol of Pleaſure, and of Venus the mother of Love: So Nicander ſays, that Venus was preſent at Paris's judgment crown'd with Mirtles, they were ſo pleaſing to her; and therefore Virgil ſays in Melibeus,

Hercules loves the Poplar, Bacchus the Vine,
Fair Venus loves the Mirtle, Phœbus his Lawrell.

And Ovid in the beginning of the 4th Book *Faſtorum*, deſcribing the Holydays in April, which is Venus's month, invokes her aid, who (as he ſays) touch'd his temples with a Mirtle-bough, that he might the better ſing of thoſe things that pertain to her.

All Poets uſed to be crown'd, without any diſtinction, either with Lawrell or with Ivy: Horace, a Lyrick Poet, in the firſt Ode of his firſt Book wiſhes to be crown'd with Ivy; in the laſt of his third with Lawrel. He eſteems it likewiſe a proper Crown for the Lyric Poet Pindar, of whom he ſays in the ſecond Ode of his fourth Book, that

He is to be crown'd with Apollo's Lawrell.

Yet Ivy properly belong'd to the Jovial Elegiack Poets, as Merula obſerves upon the 6th Elegy *de Triſtibus*, where Ovid ſays,

If there be any one that has my Image or Picture
Let him take my Ivy garland from my head,
Theſe happy Signs become the Jovial Poets,
It is no fitting Garland for my temples.

It belongs alſo to the Dithirambick Poets, for Dithirambicks are certain kind of Verſes ſung in honour of Bacchus, to whom Ivy was conſecrated. Ovid, in the 3d *Faſtorum*, ſays, Ivy is very acceptable to Bacchus, And why it is ſo, is not hard to tell, 'tis ſaid the Nyſiad Nymphs, when the Step-mother ſought to kill the Child, cover'd his cradle with Ivy leaves: and in the 6th Book he ſays,

Bacchus, whoſe buſhy hair was crown'd with Ivy.

Lawrell is more convenient for the Epick Poets, that ſing the Deeds of Emperours and of Heroes, who being Victors were crown'd with Lawrell; and therefore Apollo, in the firſt of the Metamorphoſis, ordain'd it to crown Glorious and Victorious Commanders, and conſecrated it to himſelf, who is the Father of all Poets, as a Tree due to the higheſt, pleaſingſt, and beſt ſounding Stile; and to conclude the diſcourſe concerning theſe three Poetical Trees, it ſhall ſuffice to tell you, that Petrarch was crown'd with three Crowns at Rome, namely, of Lawrell, of Ivy and of Mirtle; as Senuccio a Florentine, who was Petrarchs contemporary and friend, affirms to have ſeen.

The Pomegranates are a figure of the Union which is amongſt the Academicks: that fruit being taken by Pierius in his 54th book, for a Symbol of a Congregation, or Company of ſeveral ſorts of People aſſembled in one place, who preſerve themſelves by their Union: therefore Pomegranates were dedicated to Juno, who had the Title of a Preſerver, as is to be ſeen upon Mammæas Meddal, with theſe words IUNO CONSERVATRIX, that is, Juno the Preſerver. And for this reaſon, Juno was thought to be Preſident over Kingdomes, and was pictur'd with a Pomegranate in her hand, as the Preſerver of Union among the People.

The figure of *Academia* is pictur'd Sitting; becauſe Academical Exerciſes are done in Order amongſt themſelves. The figure of the Cedar tree is carv'd upon the Chair, becauſe the Cedar is the Symbol of Eternity; for Pierius ſays, Before any other tree the Cedar is the Hieroglyphick of Eternity, becauſe it neither rots, nor is worm-eaten; which Eternity the Academicks muſt always have before their eyes, endeavoring to ſet forth their Works Fil'd and Poliſh'd, that they may be worthy to be written on Cedar; ſeeing that Plinie ſays in his ſixteenth Book and thirty-ninth Chapter, that any thing that is bath'd in the Juyce of Cedar, or anointed with the Oyl thereof will never be eaten by Moths; as he alſo affirms in the 13th Chapter of the thirteenth Book, that the Books of Numa Pompilius were found 535 years after that they had bin buried in the Hill call'd Janiculus, by one Gneus Terentius a Scribe, as he was digging a ditch about his field. So that it is a Proverb, *He hath Spoke things worthy to be Written in Cedar*, when any one has ſaid or compos'd things worthy to be remembred. This ſaying is us'd by Perſius in his firſt Satyr. See Theophraſtus in his third Book, and Dioſcorides in his firſt Book and 89th Chapter; and the Adage, *Digna Cedro*; therefore Horace ſays in his Poems, We hope to make ſuch Verſes

As may be written on Cedar, and kept in Cypreſs.

And therefore the Cypreſs tree is alſo carv'd upon the Chair it being incorruptible as well as Cedar, and it is taken by Pierius to ſignifie Perpetuity; the Oak is alſo a Symbol of Diuturnity and of Strength, (according to the ſaid Pierius) ſo that it may alſo be carved there; and ſo much the rather, becauſe that at the Capitoline wreſtling inſtituted by the Emperour Domitian, the Virtuoſi that overcame in the ſaid games were crown'd with Oaken leaves, as alſo Players, Muſicians, and Poets. Juvenal ſays

Could Pollio hope to gain the Capitoline-Oaken-gar-
land.. And Martial,

O thou that wer't ſo happy as to obtain a Tarpeian-
Oaken-garland.

Of which matter Scaliger writes more at large in his firſt Book and 10th Chapter upon the Poet Auſonius. The Olive tree, becauſe it is always green is ſet to ſignifie Eternity; of which tree Plutarch in the ſecond queſtion of the third Book of his Sympoſiacs diſcourſes thus, Fatneſs and heat preſerve the Olive tree, Lawrel and Cypreſs always green, as well as the Ivy. It is plac'd next to the body of *Academia*, as being a tree dedicated by the Poets to Minerva, which was born of Jupiters brain, and therefore it is a Symbol of the nature and vivacity of Wit, Wiſdom and Knowledge, without which neceſſary gifts no man can be an Academick; for it is commonly ſaid of him that wants them, that he treats and ſpeaks of matters, *Craſsâ Minervâ*, that is, rudely and clowniſhly; like an ignorant Perſon without knowledge: whence alſo that Saying among the Latines was deriv'd, *Invitâ Minerva* (that is, againſt a mans inclination) which M. Tullius often us'd, and Horace in this Verſe concerning Poeſie

Nor ſay nor do ought that's againſt thy Genius,

as ſome ſelf-conceited Perſons do, who will pretend to be Academicks and Poets, with a few Verſes pickt up here and there, without any natural inclination or knowledge, never remembring, that the more they ſpeak the more they diſcover their ignorance. Therefore it is neceſſary for him who deſires the immortal name of a Wiſe Academick, to feed upon the fruit of the Olive tree, that is, to take pains to gain Knowledge and Wiſdom by ſtudying and watching, whoſe Symbol is the Olive tree; whence among Scholars grew the Proverb, *More Oyl than Wine*, that is, there is requir'd more induſtry and labour of the Mind, than recreations, ſurfeits and pleaſures, to gain the liberal Sciences: And another Proverb, *To looſe ones Oyl and Labour*, ſignifies thoſe who looſe their time and labour about ſomething that will neither bring them Profit nor Credit; and therefore Saint Jerome ſaid to Pammachius, He looſes his Oyl and his Charges, who anoints an Ox with Ceroma, which is an Ointment made of Oyl and of a certain kind of Earth; this is ſpoken of thoſe who undertake to teach Perſons that are of a groſs wit, and uncapable of learning any Art that is to be learnt with induſtry and labour, ſignified in this place by the Olive-branch, whoſe leaves are rough and bitter, and alſo the fruit till it be gather'd and ripen'd; which afterwards becomes ſweet and pleaſant, from whence moſt pleaſing liquour is expreſt, which is a Hieroglyphick of Labour and alſo of Eternity, becauſe it preſerves Bodies from Corruption and Putrefaction: ſo Knowledge is harſh and bitter by reaſon of the labour and induſtry us'd in obtaining it, but when it is gather'd and ripen'd, that is, when Knowledge is obtain'd, the fruit of it is found full of Contentment, and eternizing a mans name, which when a Scholar calls to mind, it lightens his labour, as does alſo the benefit and content which he hopes to reap by his Learning.

She ſits in the middle of a Shady Court-yard, or elſe in a Woody-Country place, in remembrance of the firſt Academy, which was firſt held in a Noble Perſons Country-Houſe, whoſe name was Academus, in which pleaſant Mannour, not farre from Athens, the Platonicks with their Divine Plato met, to diſcourſe of their delightfull Platonick ſtudies, (as Diogenes Laertius relates in the life of Plato) whereupon Horace in the ſecond Book and the ſecond Chapter ſpeaks of ſearching out Truth among the Woods of Academus. And Carolus Stephanus in his Hiſtorical Dictionary ſays that the ſaid Country-houſe was a thouſand Paces from Athens: So that the firſt Academy had its Original in the Country, and took its name from *Academus*, which is a Proper name. Wherefore you are to know, that the Sects and Meetings among the Ancient Virtuoſi were nam'd after three manner of ways; from the Conditions, Places and Proper names of the Perſons that profeſs'd them. For their ignominious qualities the followers of Antiſthenes were called Cynicks; either becauſe that they us'd with their dogged teeth to tear the Works and Lives of others; or becauſe like dogs, they were not aſhamed to exerciſe Venery Publickly (as Laertius relates of Crates and Hipparchia a She-Philoſopher, ſaying) The Maid preſently made choice, and taking his habit ſhe went about with the Man, and they lay together openly, and ſhe went to Banquets a nights. The followers of Ariſtotle were call'd Peripateticks from the Greek περιπατεῖν, which ſignifies to walk, becauſe they were wont to diſpute walking. Sometimes they took their names from Publick Places and Cities, as *Elienſes*, *Megarenſes*, *Cirenaici*, &c. and the Stoicks took their name from a Private place. For at firſt they were call'd Zenonians; but after that the ſaid Zeno (to ſecure the Porch of Athens, where 1430 Citizens were ſlain) begun to diſpute there and to aſſemble his Sect, they were call'd Stoicks; for *Stoa* was the name of the Porch; ſo that they who frequented the ſaid Porch were called Stoicks, which was afterwards beautified with moſt goodly Pictures by Polignotus a famous Painter.

From Perſons took their names the Socraticks, the Epicureans, and others from their Maſters, and as we have ſaid already, this very name of Academy is deriv'd from the Proper name of that Platonick Hero call'd Academus, in whoſe Country-Houſe the Platonicks met together, which Aſſembly was the firſt that was call'd an Academy. Thence forwards all the Aſſemblies of Virtuoſi were call'd Academies even to this day. Now there is a fourth manner of giving names to Academies, which is done by making choice of ſome name that is proud or ambitious, or grave and modeſt, or facetious, capricious, or a jeering name, and this laſt is very much us'd now adays.

But to proceed in the Explanation of our Figure, we ſay that the Multitude of Books that lye at her feet muſt be great, it being the chief buſineſs of the Academicks to turn over ſeveral ſorts of Books to obtain the Knowledge of ſeveral Sciences.

We make the Baboone to wait upon *Academia*, becauſe the Egyptians held him to be the Hieroglyphick of Letters, and therefore they dedicated him to Mercury, reputed to be the Author and Inventor of all the Letters, as Pierius Valerianus relates in his 6th Book; and the Baboone is plac'd among the Books, becauſe he who will make profeſſion of a learned Academick, muſt be conſtantly at his ſtudy, which is much increas'd by frequenting the Academy.

The Baboone or Monkey ſitting (many ſuch Ancient Images we have ſeen in Rome made of Egyptian Marble) ſignified, among the ancient Egyptians, both the Equinoctials; and alſo they put his Effigies into their Water-glaſſes, which inſtead of Sand diſtinguiſh'd the hours; becauſe the Baboone in the time of the Equinoctials ſends forth a ſhrill noiſe every hour both in the day and night: So the ſtudious Academicks ought to meaſure time, and count the hours both of the day and night, and ſpend the greateſt part thereof in honorable ſtudies. This Beaſt may alſo ſerve as a Type or Symbol of Imitation, becauſe he imitates exceeding well mans geſtures and actions, even ſo far, that with a Pen in his hand or paw he will form Letters, whereof Ælianus makes mention in his firſt Book of Beaſts and the tenth Chapter, that the Egyptians made trial thereof, by ſetting Pen, Ink and Paper before him. And Man, even from his Child-hood, by the inſtinct of Nature is given to Imitation, as Ariſtotle ſays *in Poetica*: from which natural Imitation, Poetry, which is the Ambroſia and ſweet Manna of Academies (being wholly given to imitate and repreſent the Manners, Actions and Affections of Men with figur'd Eloquence) took its Original, together with other Diſciplines, by the means of Imitation, requiſite in every Academy.

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# TATIANI ORATIO AD GRÆCOS.

# HERMIÆ IRRISIO *Gentilium Philoſophorum.*

Ex vetuſtis Exemplaribus recenſuit,
Adnotationibuſque integris *Conradi Geſneri, Frontonis Ducæi, Chriſtiani Kortholti, Thomæ Galei,* ſelectiſque *Henrici Stephani, Meurſii, Bocharti, Cotelerii,* utriuſque *Voſſii,* aliorum, ſuas qualeſcunque adjecit

WILHELMUS WORTH, A.M.

*OXONIÆ,*
E THEATRO SHELDONIANO,
An. Dom. MDCC.

Impenſis JOANNIS OWENI.

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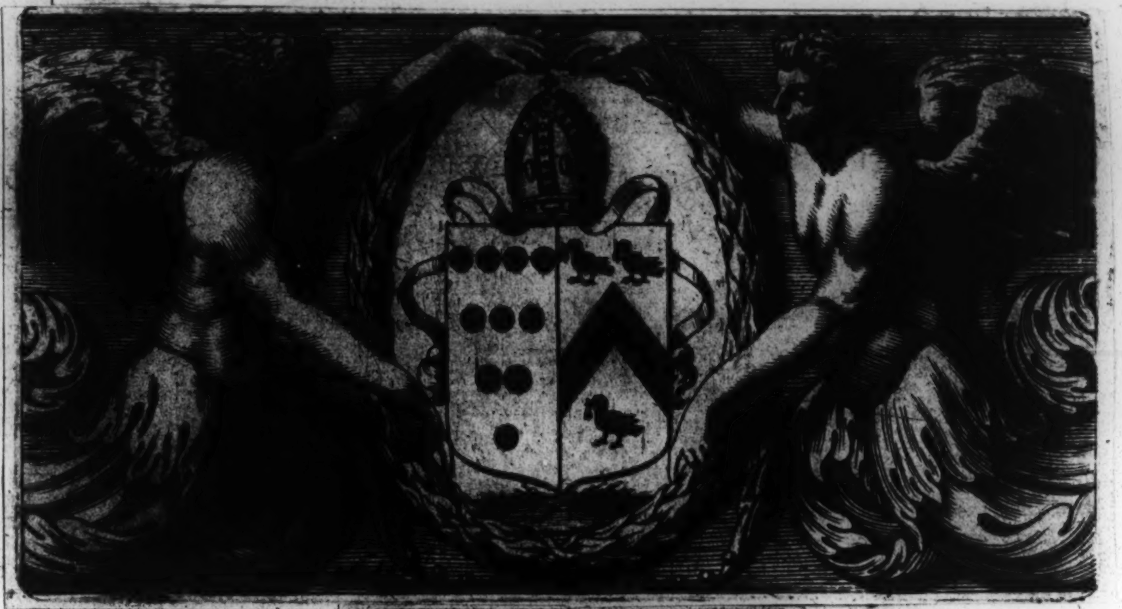

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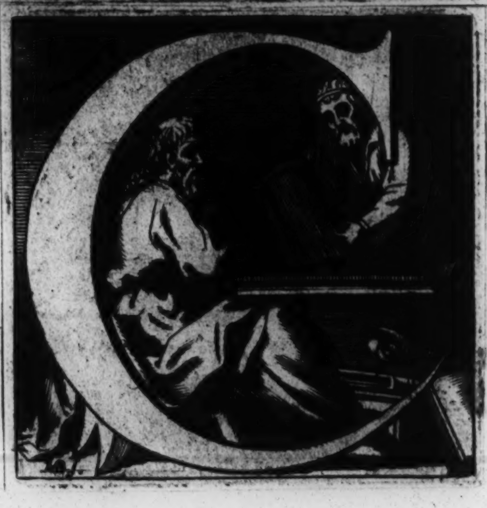

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# *CHRIST. HUGENII*

ZULICHEMII, CONST. F.

# HOROLOGIUM, OSCILLATORIUM.

SIVE

De Motu Pendulorum ad HOROLOGIA aptato
Demonſtrationes Geometricæ.

ACCEDUNT EJUSDEM

***DE CIRCULI MAGNITUDINE INVENTA,***

ET

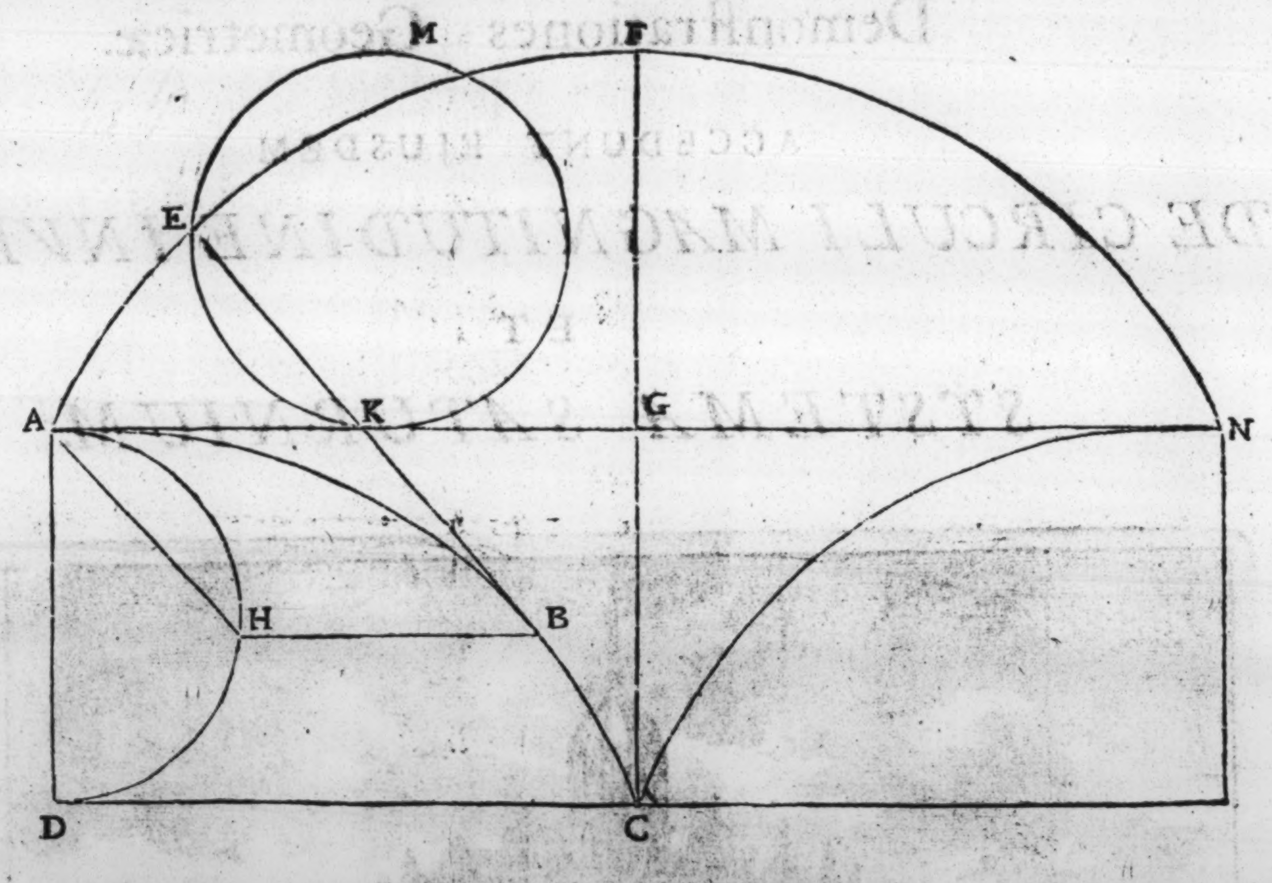
***SYSTEMA SATURNIUM.***

*OXONIÆ,*
E THEATRO SHELDONIANO,
An. Dom. MDCCVII.

## PROPOSITIO V.

*SI Cycloidem recta linea in vertice contingat, ſuper qua, tanquam baſi, alia cyclois priori ſimilis & æqualis conſtituatur, initium ſumens à puncto dicti verticis; recta quælibet inferiorem cycloidem tangens, occurret ſuperioris portioni, ſibi ſuperpoſitæ, ad angulos rectos.*

Tangat cycloidem ABC in vertice A recta AG, ſuper qua, tanquam baſi, ſimilis alia cyclois conſtituta ſit AEF, cujus vertex F. Cycloidem autem ABC tangat recta BK in B. Dico eam productam occurrere cycloidi AEF ad angulos rectos.



Deſcribatur enim circa AD, axem cycloidis ABC, circulus genitor AHD, cui occurrat BH, baſi parallela, in H, & jungatur HA. Quia ergo BK tangit cycloidem in B, conſtat eam parallelam eſſe rectæ HA*. Itaque AHBK parallelogrammum eſt, ac proinde AK æqualis HB, hoc eſt, arcui AH*. Sit porro jam deſcriptus circulus KM, genitori circulo, hoc eſt ipſi AHD, æqualis, qui tangat baſin AG in K, rectam vero BK productam ſecet in puncto E. Quia ergo ipſi AH parallela eſt BKE, ac proinde angulus EKA æqualis KAH, manifeſtum eſt BK productam abſcindere à circulo KM arcum æqualem ei quem à circulo AHD abſcindit recta AH. Itaque arcus KE æqualis eſt arcui AH, hoc eſt rectæ HB, hoc eſt rectæ KA. Hinc vero ſequitur, ex cycloidis proprietate, cum circulus genitor MK tangebat regulam in K, punctum deſcribens fuiſſe in E. Itaque recta KE occurrit cycloidi in E ad angulos rectos*. eſt autem KE ipſa

* Propoſ. 15. partis 2.

* Propoſ. 14. partis 2.

* Propoſ. 15. partis 2.

ipſa BK producta. Ergo patet productam BK occurrere cycloidi ad angulos rectos. Quod erat demonſtrandum.

## PROPOSITIO VI.

*Semicycloidis evolutione, à vertice cœpta, alia ſemicyclois deſcribitur evolutæ æqualis & ſimilis, cujus baſis eſt in ea recta quæ cycloidem evolutam in vertice contingit.*

Sit ſemicyclois ABC, cui ſuperimpoſita ſit alia ſimilis AEF, quemadmodum in propoſitione præcedenti. Dico, ſi linea flexilis, circa ſemicycloidem ABC applicata, evolvatur, incipiendo ab A, eam deſcribere extremitate ſua ipſam ſemicycloidem AEF. Quia enim ex puncto A egrediuntur ſemicycloides ABC, AEF, in unam partem inflexæ, & ambæ in eandem cavæ, ac præterea ita comparatæ, ut omnes tangentes ſemicycloidis ABC occurrant ſemicycloidi AEF ad angulos rectos, ſequitur hanc evolutione illius, à termino A incepta, deſcribi *. Quod erat demonſtrandum.

* Propoſ. 4. hujus.

Et apparet, ſi dimidiam cycloidem, ipſi ABC gemellam, contrario ſitu ab altera parte lineæ CG diſponamus, velut CN, ejus evolutione, vel etiam dum filum, jam extenſum in CF, circa eam replicatur, alteram ſemicycloidem FN fili extremitate deſcriptum iri, quæ ſimul cum priore AEF integram conſtituat.

Atque ex his, & propoſitione 25 de deſcenſu gravium, manifeſtum jam eſt, quod ſupra in Conſtructione Horologii de æquabili penduli motu dictum fuit. Patet enim perpendiculum, inter laminas binas, ſecundum ſemicycloidem inflexas, ſuſpenſum agitatumque, motu ſuo cycloidis arcum deſcribere, ac proinde æqualibus temporibus quaſlibet ejus reciprocationes abſolvi. Non refert enim utrum in ſuperficie, ſecundum cycloidem curvata, mobile feratur, an filo alligatum lineam ipſam in aere percurrat, cum utrobique eandem libertatem, eandemque in omnibus curvæ punctis inclinationem ad motum habeat.

## PROPOSITIO VII.

*Cyclois linea ſui axis, ſive diametri circuli genitoris, quadrupla eſt.*

Repetita enim figura præcedenti: cum poſt totam ſemicycloidem ABC evolutam, filum occupet rectam CF, quæ dupla eſt AD, propterea quod axes cycloidum ABC, AEF ſunt æquales; apparet ſemicycloidem ipſam ABC, filo ſibi circum applicito æqualem, duplam eſſe ſui axis AD, ac totam proinde cycloidem axis ſui quadruplam.

# PROPOSALS

For PRINTING the

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In one VOLUME Folio.

I. THis Volume will contain about Eighty Sheets, with the ſame Paper and Print as this Specimen.

II. The Price to Subſcribers to be 12 Shillings a Book, Small Paper; which will appear reaſonable to any one that conſiders the great number of Schemes and Plates.

III. A few will be printed on Large Paper for thoſe that are Curious at 18 Shillings a Book.

IV. Thoſe that ſubſcribe for Six ſhall have a Seventh Book *gratis*, either in the Small or Large Paper.

V. The Subſcription Money to be paid down for the Small Paper, is 2 Shillings and 6 Pence, and the Large 5 Shillings; the Remainder at the delivery of the Book.

VI. That if there is not a ſufficient number of Books ſubſcribed for at *Chriſtmas* next, the Money paid down ſhall be return'd again.

VII. Propoſals deliver'd and Subſcriptions taken by the Undertaker *John Owen*, and *John Clarke* at the Theater in *Oxford*, by whom Receipts will be given for the Money paid.

*This Edition will be carefully corrected by* Mr. Edward Strong *M. A. and Fellow of* Balliol *College* Oxon.

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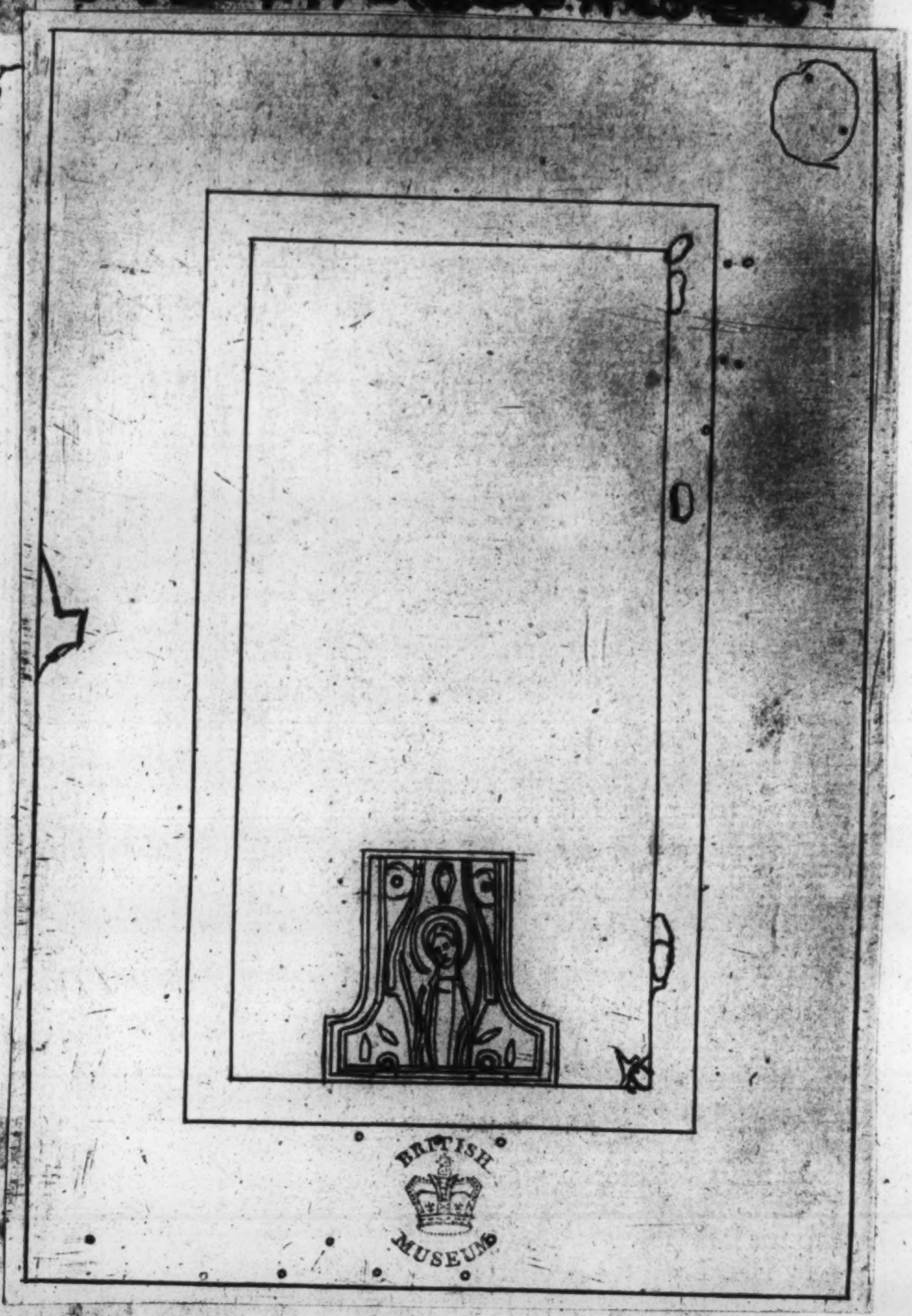

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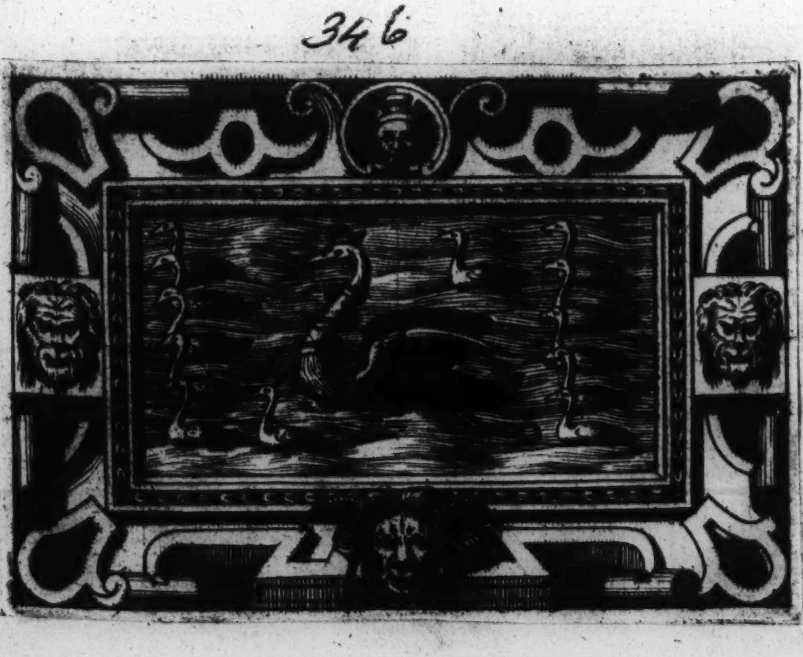

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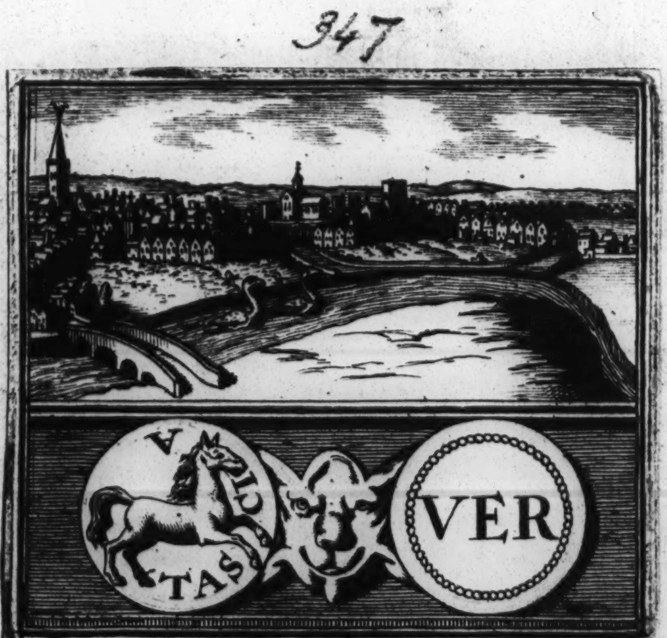

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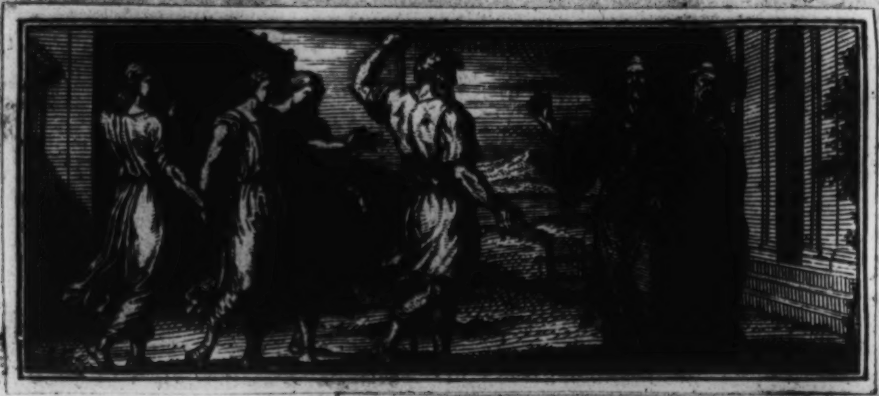

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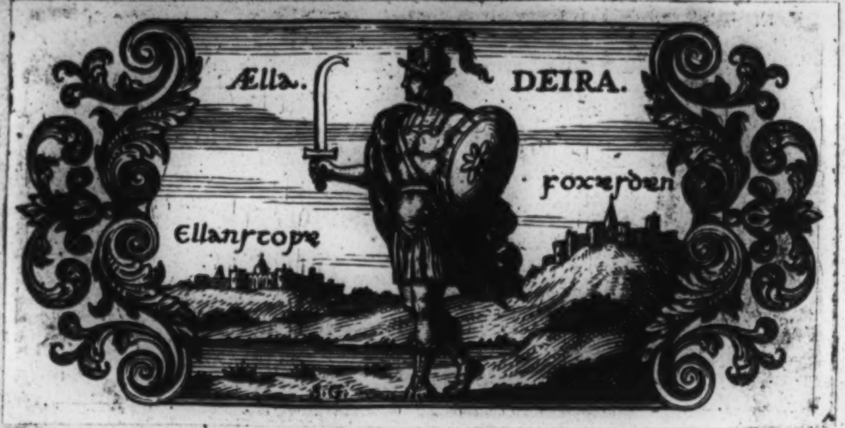
Ælla.
DEIRA.
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Ellanſtope

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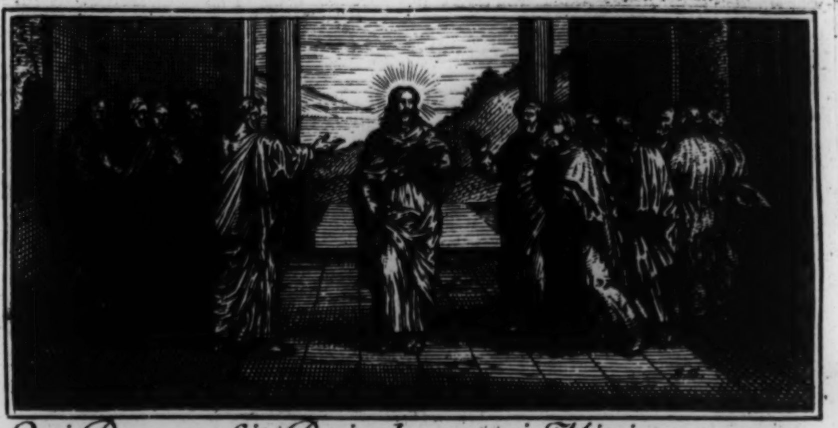

*Qui Præest Sit Perinde ac qui Ministrat.* Luc. 22.

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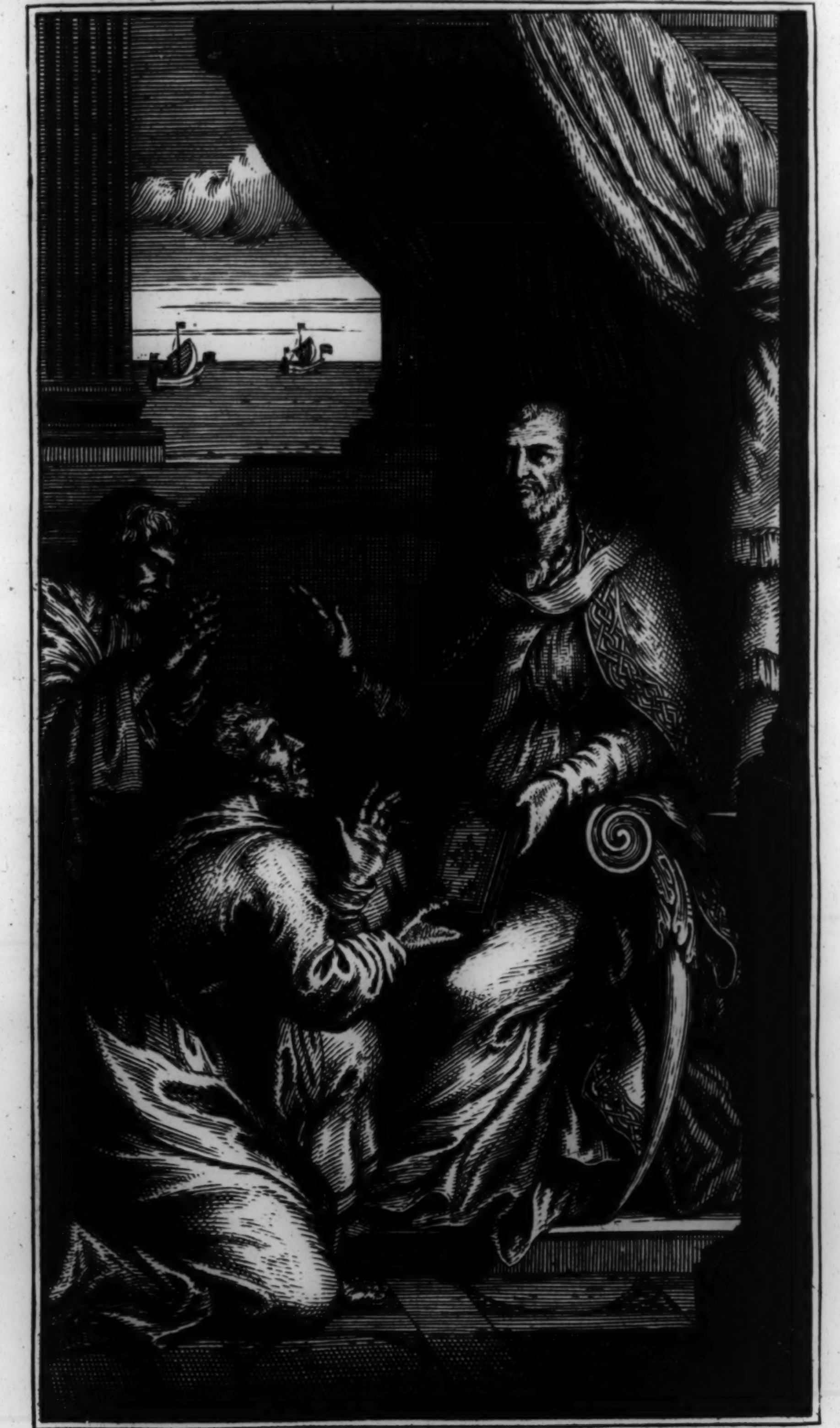

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S: Gribelin sculp.

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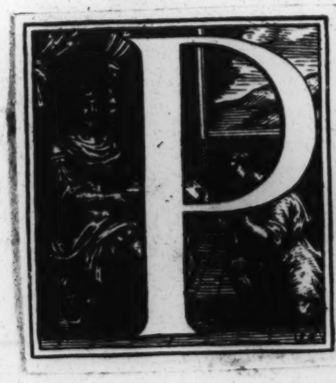

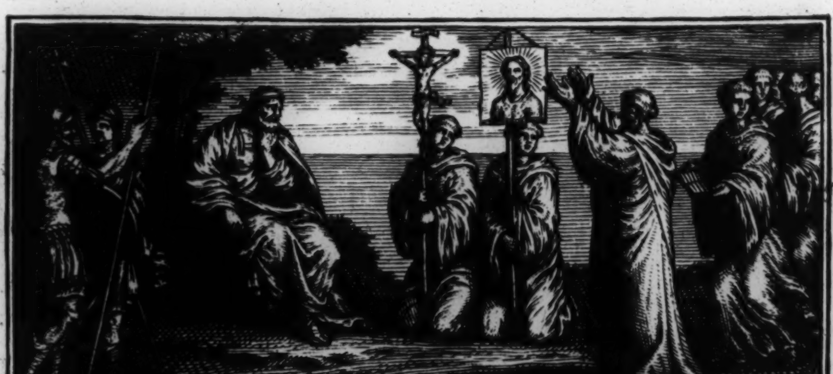

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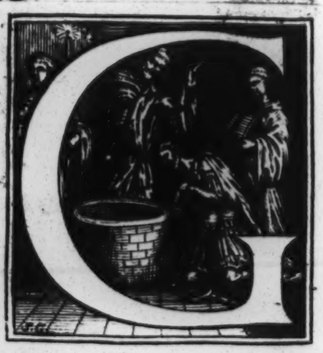

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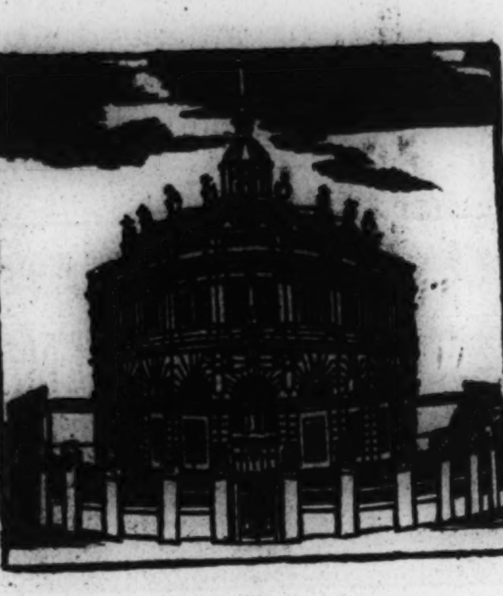
Elstob .

Thwaites

# THESAURUS
# LINGUÆ
# *Anglo-Saxonicæ*,
## DICTIONARIO GUL. SOMNERI,
## *Quoad numerum vocum, auctior.*

Curâ THOMÆ BENSON, è Collegio Reginæ.



BRITISH

A, aa, aaa, *ſemper*. Aac *quercus*. Aaꝺ *ſtrues*. Aalᵹepeꞃ *igniarium*. Aam *cauter*. Aan *defectus*. Aaꞃ *mane*. Aaꞃe, aꞃe *honor*. Aaꞅꞇ *amor*. Ab *trama*. Abacen *piſtus*. Abæꞃan *pati*. Abal *ſcientia*. Abannan *jubere*. Abaꞃian *denudare*. Abaꞃeꝺum *exertis*. Abbaꝺ *abbas*. Abban-ꝺune *Abindonia*. Abboꝺ *abbas*. Abboꝺeꞅꞅe *abatiſſa*. Abboꞇ-ꞃice *abbatia*. Abbuꝺ *abbas*. Abbuꝺ-ꝺome *abbatis dignitas*. Abbuꝺiꞅꞅe *abbatiſſa*. Abeꝺen *poſtulatus*. Abeꝺenꝺe *idus*. Abeᵹenꝺlic *flexibilis*. Abelᵹan *iraſci*. Abelᵹian *indignari*. Abeoꝺan *offerre, referre*. Abeoꝺenꝺ *eliciens*. Abeꞃan *portare*. Abeꞃenꝺ *portans*. Abeꞃeꝺ *callidus*. Abeꞃenꝺlic *tolerabilis*. Abeꞃꞅꞇan *rumpere*. Abiꝺan *manere*. Abiꝺꝺan *impetrare*. Abilᵹian *exacerbare*. Abiꞅᵹan *occupare*. Abiꞅᵹoꝺ *occupatus*. Abiꞅᵹunᵹe *occupatio*. Abiꞇan *mordere, guſtare*. Abiꞇeꞃan *acerbare*. Abiꞇeꞃoꝺ *acerbatus*. Abiꞇꞃian *amareſcere*. Ablacoꝺ *denigratus*. Ablæceꝺ *dealbatus*. Ablæcneꞅ *color pallidus*. Ablan *ceſſatio*. Ablapunᵹe *inflatio*. Ablenꝺ *cæcatus*. Ablenꝺan *excæcare*. Ableopan *flare*. Ablican *dealbare*. Ablicᵹeꝺ *territus*. Ablinꝺan *excæcare*. Ablinnan *ceſſare*. Ab'oncᵹne *indignatus*. Abliꞅᵹunᵹ *pudor*. Ablunneꞅꞅe *ceſſatio*. Ablẏcᵹeꝺ *conterritus*. Aboᵹen *incurvatus*. Abohꞇ *emptus*. Abolᵹen *indignatus*. Aboꞃen *geſtatus*. Aboꞃᵹian *fidejubere*. Aboꞃᵹian *vadari*. Aboꞃᵹoꝺ *delegatus*. Abꞃacoꝺ *celatum*. Abꞃæcan *confringere*. Abꞃæꝺan *auferre*. Abꞃecan *frangere*. Abꞃeꝺan *extendere*. Abꞃeꝺian *auferre*. Abꞃeᵹan *exterminare, terrere*. Abꞃeᵹeꝺ *territus*. Abꞃeoꞇan *deficere*. Abꞃocen *ruptus*. Abꞃoꝺen, abꞃoᵹꝺen *extractus*. Abꞃoþen *nugax*. Abꞃoþennẏꞅꞅe *ignavia*. Abꞃẏꞃꝺ *compunctus*. Abꞃẏꞃꝺneꞅꞅe *compunctio*. Abꞃẏꞇ *transfiguratus*. Abuᵹan *incurvare*. Abunꝺen *expeditus*. Abuꞇan *circum*. Abẏꝼꝼan *mutire*. Abẏlᵹean *vexare*. Abẏlᵹoꝺ *vexatus*. Abẏꞃᵹean *guſtare*. Abẏꞅᵹean *occupare*. Abẏꞅᵹoꝺ *occupatus*. Ac *quercus*. Acænneꝺ *natus*. Acænnẏꞅꞅe *nativitas*. Acæꞃꞃeꝺ *flexus*. Acalian *refrigerare*. Accæꞃen, accoꞃn *glans*. Accẏn *ilex*. Ac-ꝺꞃinc *potus ex glandibus*. Ace *dolor*. Aceapian *emere*. Acelan *algere*. Ace-manneꞅ-ceaꞅꞇeꞃ *Bathonia*. Acennan *párere*. Acenꝺe, acenneꝺ *natus*. Acenneꝺlic *nativus*. Acenneꝺnẏꞅꞅe, acenneꞅꞅe *nativitas*. Aceocoꝺ *ſuffocatus*. Aceoꞃꝼan *amputare*. Aceꞃe *ager*. Aceꞃꞃeꝺneꞅꞅe *averſio*. Achillea *Achillea*. Aciᵹeꝺ *vocatus*. Aciᵹenꝺ *vocans*. Aclænꞅuꝺ *mundatus*. Aclum ꞅꞇeꝼnum *voce clarâ*. Ac-miꞅꞇel *viſcum querneum*. Acnẏꞅeꝺ *expulſus*. Acolian *frigeſcere*. Acoleꝺ, acoloꝺ *refrigeratus*. Acol ƿoꞃꝺen *idem*. Acoꞃen *electus*. Acoꞃenlic *eligibilis*. Acoꞃꝼen *amputatus*. Acꞃæꝼꞇan *excogitare*. Acꞃeopẏꝺ *ſcatens*. Acꞃuman, acꞃẏmman *friare*. Acꞃummen *in micas fractus*. Acꞅcan-mẏnꞅꞇeꞃ, *i. e.* Ax-mẏnꞅꞇeꞃ. Acꞅe *fraxinus, ſecuris*. Acꞅian *petere*. Acꞅunᵹe *interrogatio*. Acucian *vivificare*. A-

357

358

# HEPTATEUCHUS
# *Anglo-Saxonicus.*

*UNA CUM*

# FRAGMENTIS
# V. & N. Teſtamenti
# *Anglo-Saxonicis.*

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Ex Codicibus MSS nunc primum edidit
**EDWARDUS THWAITES,**
è Collegio Reginæ.

## GENESIS.

59

### CAPUT I.

1. ON anginne gesceop God heofenan and eorþan :- 2. Seo eorþe soþlice ƿæs ẏdel ⁊ æmtig. ⁊ þeostru ƿæron ofer þære niƿelnisse bradnisse. ⁊ Godes Gast ƿæs Geferod ofer ƿæteru :- 3. God cƿæþ þa. Geƿeorþe leoht. and leoht ƿearð geƿorht :- 4. God geseah þa þæt hit god ƿæs. ⁊ he todelde ꝥ leoht fram þam þeostrum :- 5. And het ꝥ leoht dæg. ⁊ þa þeostra niht. þa ƿæs geƿorden æfen ⁊ morgen an dæg :- 6. God cƿæþ þa eft. Geƿurðe nu fæstnis tomiddes þam ƿæterum. ⁊ totƿæme þa ƿæteru fram þam ƿæterum :- 7. And God geƿorhte þa fæstnisse. ⁊ totƿæmde þa ƿæteru þe ƿæron under þære fæstnisse fram þam þe ƿæron bufan þære fæstnisse. hit ƿæs þa sƿa gedon :- 8. And God het þa fæstnisse heofenan. and ƿæs þa geƿorden æfen ⁊ morgen oþer dæg :- 9. God þa soþlice cƿæþ. Beon gegaderode þa ƿæteru þe sind under þeare heofenan. and æteoƿige drignis. hit ƿæs þa sƿa gedon :- 10. And God gecigde þa drignisse eorðan. ⁊ þara ƿætera gegaderunga he het sæs. God geseah þa ꝥ hit god ƿæs :- 11. And cƿæþ. Spritte seo eorðe groƿende gærs ⁊ sæd ƿircende ⁊ æppelbære treoƿ ƿæstm ƿircende æfter his cinne. þæs sæd sig on him silfum ofer eorðan. hit ƿæs ða sƿa gedon :- 12 And seo eorðe forþ ateah groƿende ƿirte ⁊ sæd berende be hire cinne. ⁊ treoƿ ƿestm ƿircende ⁊ gehƿilc sæd hæbbende æfter his hiƿe. God geseah þa ꝥ hit god ƿæs :- 13. And ƿæs geƿorden æfen ⁊ mergen se þridda dæg :- 14. God cƿæþ þa soþlice. Beo nu leoht on þære heofenan fæsnẏsse. and todælon

dæg

# THESAURUS LINGUÆ *Anglo-Saxonicæ*,

DICTIONARIO GUL. SOMNERI,

*Quoad numerum vocum, auctior.*

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Curâ THOMÆ BENSON, è Collegio Reginæ.

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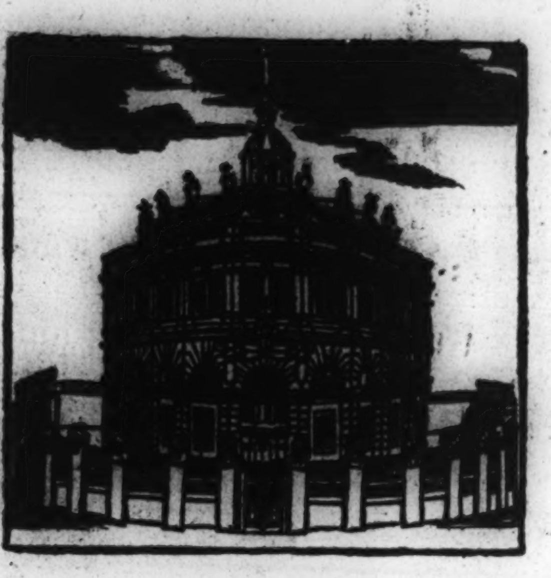

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OXONIÆ,

E THEATRO SHELDONIANO, An. 1699.

357

358

# HEPTATEUCHUS
## *Anglo-Saxonicus.*

UNA CUM

## FRAGMENTIS
## V. & N. Teſtamenti
## *Anglo-Saxonicis.*

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Ex Codicibus MSS nunc primum edidit
**EDWARDUS THWAITES,**
è Collegio Reginæ.

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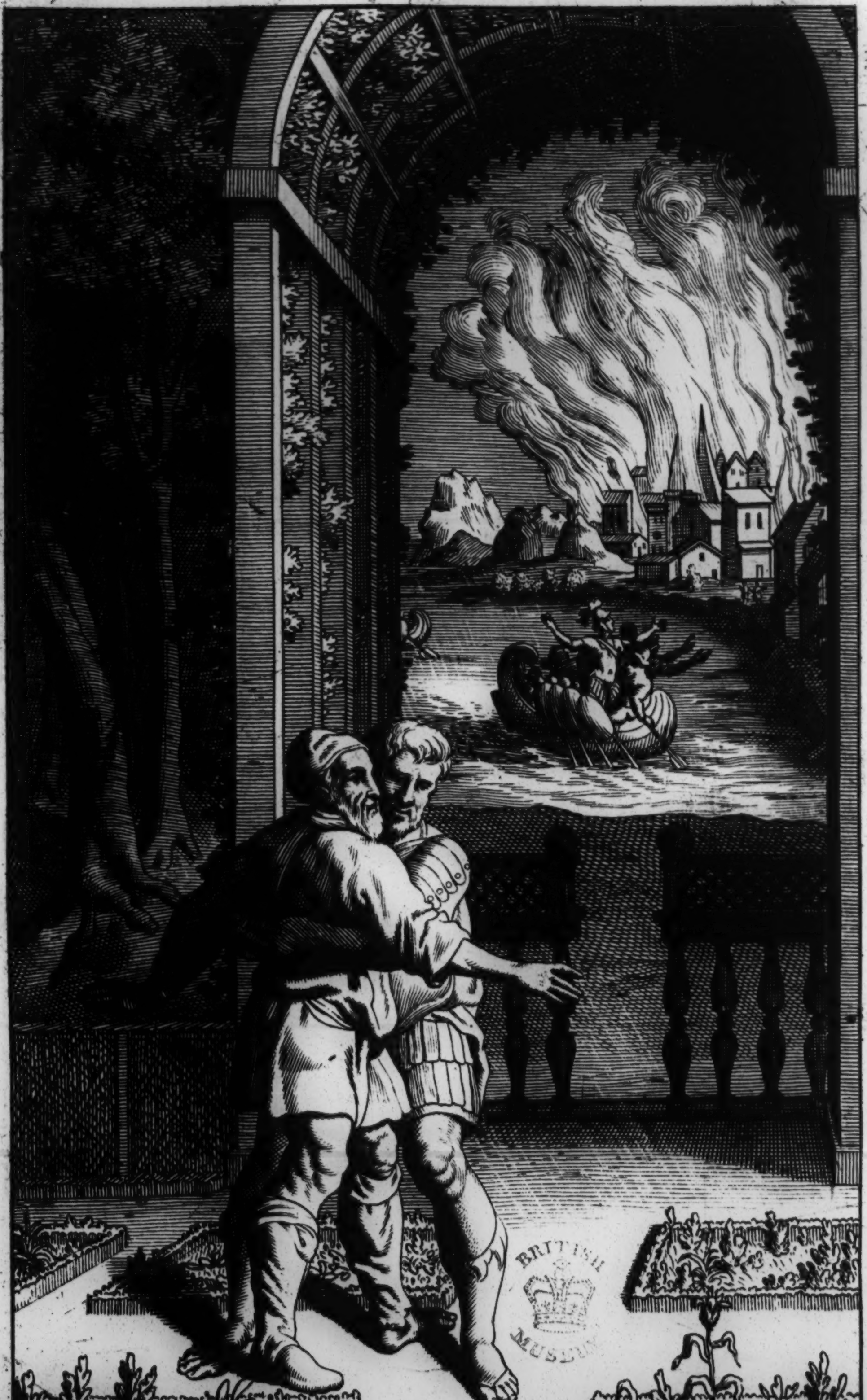
359

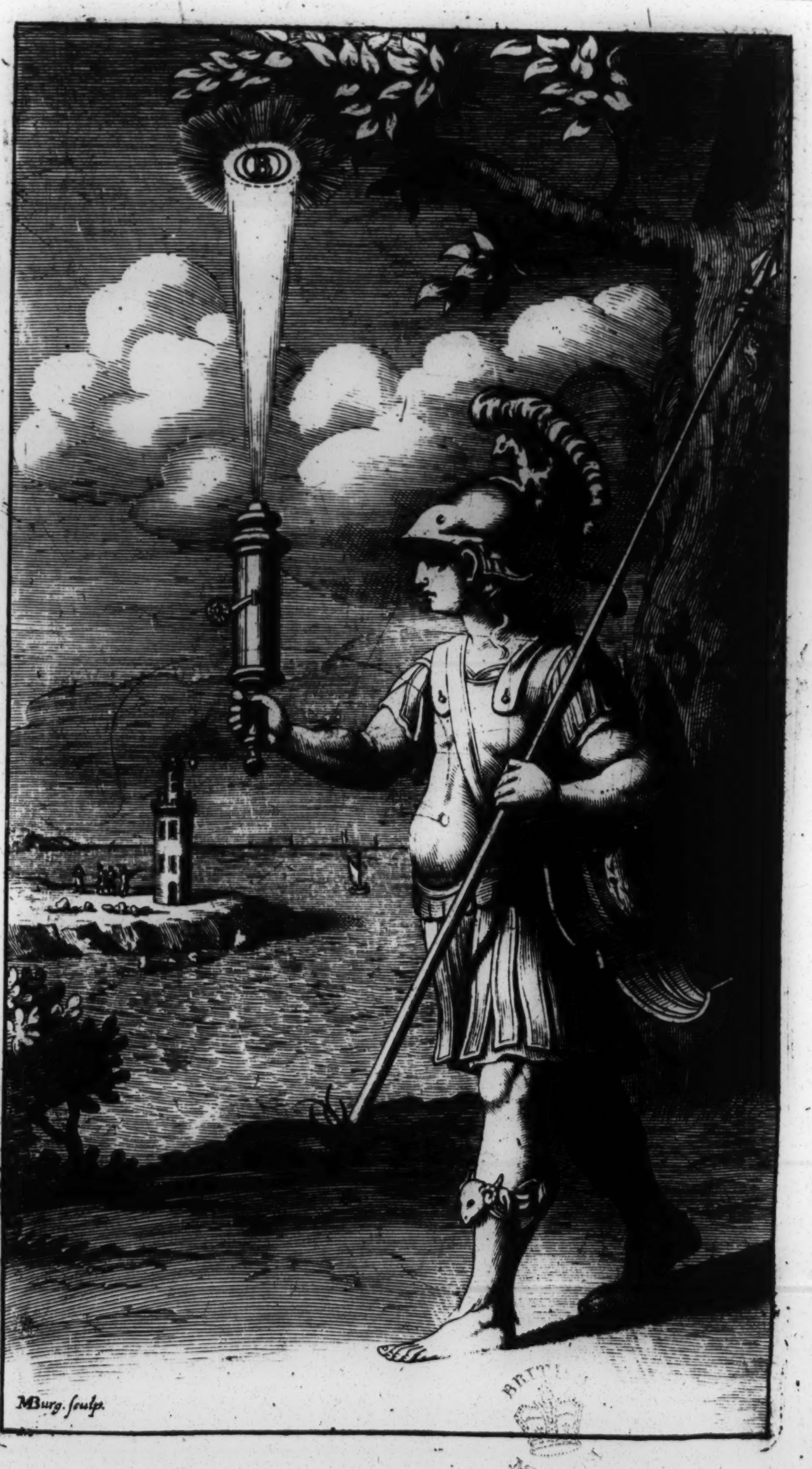
May ye 12 1679

OXONIÆ,

May ye 12. 1679

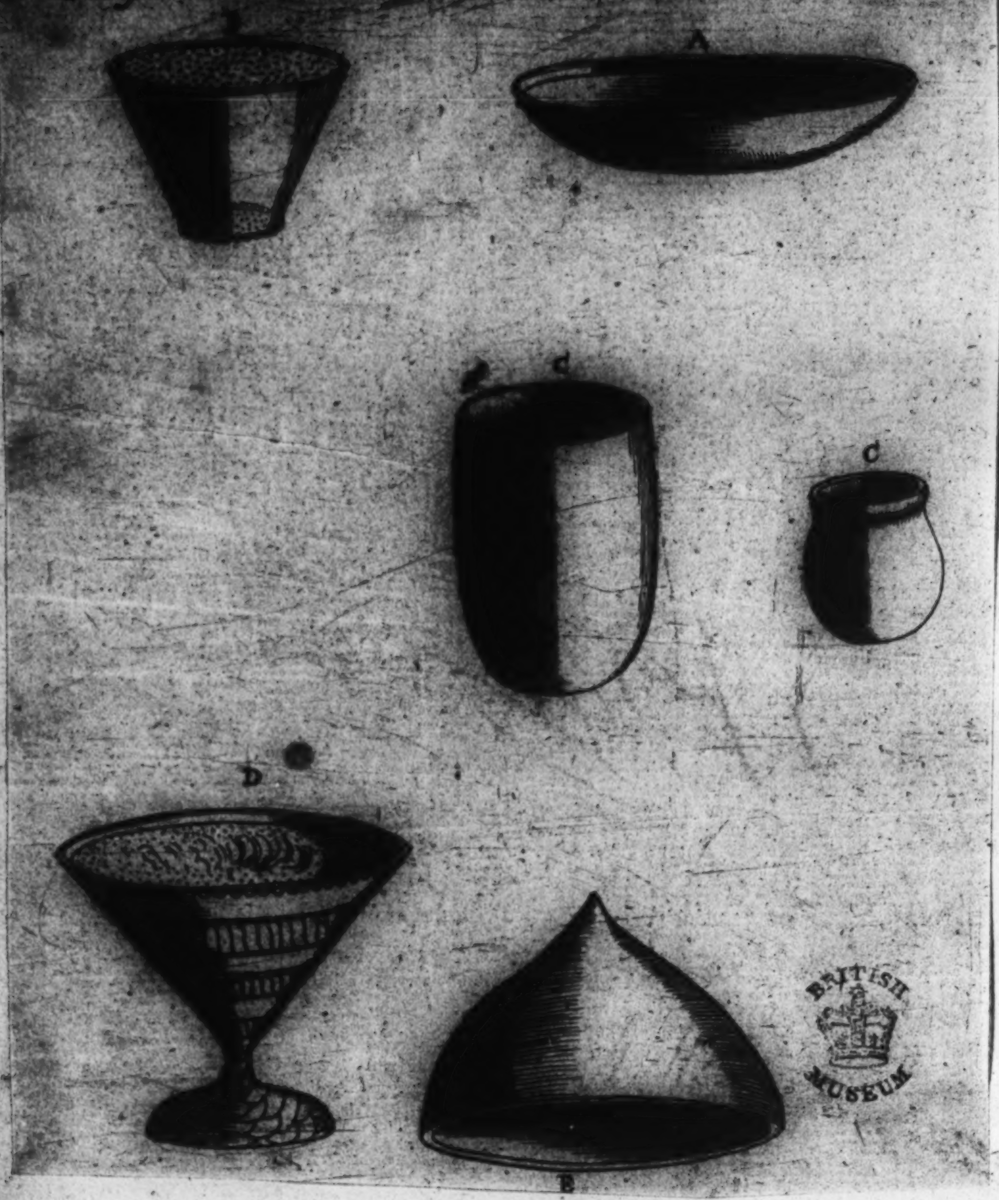
E THEATRO SHELDONIANO.

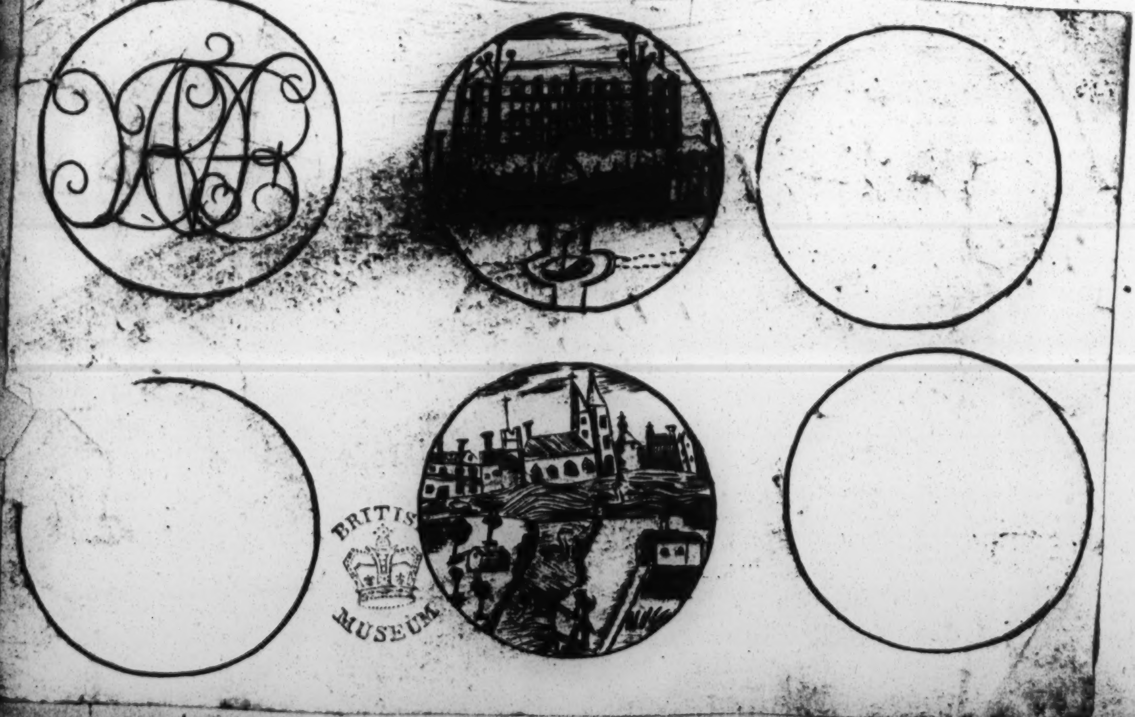

[illegible]ury. sculp.



M Burg. ſculp.

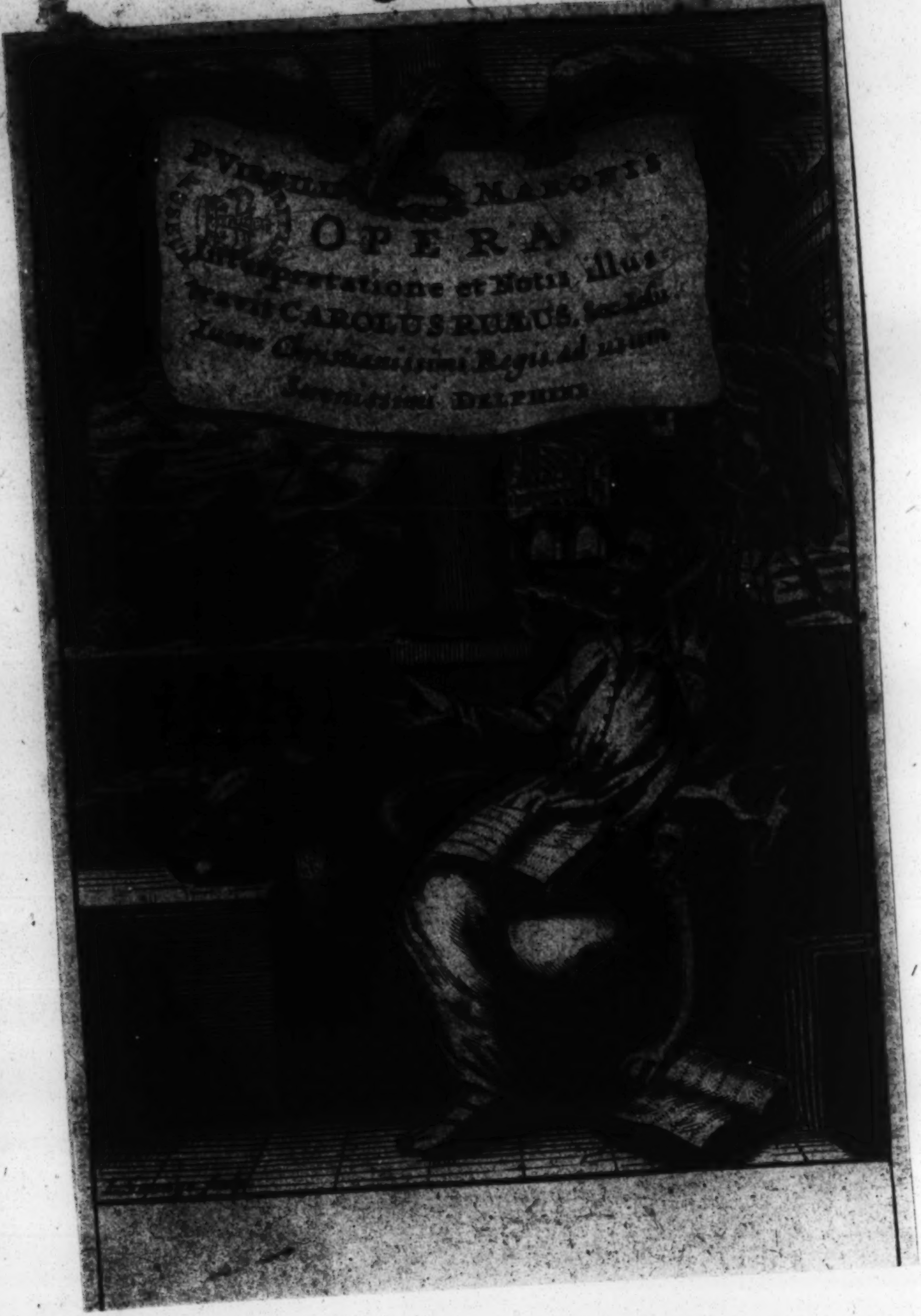
Miſcellanea Curioſa Vol III Page 393





Mand par M

364


P. VIRGILII MARONIS
OPERA
Interpretatione et Notis illus-
travit CAROLUS RUÆUS, Soc. Jeſu.
Juſſu Christianiſſimi Regis ad uſum
Sereniſſimi DELPHINI

365

# ΠΙΝΔΑΡΟ

ΟΛΥΜΠΙΑ ΝΕΜΕΑ
ΠΥΘΙΑ ΙΣΘΜΙΑ.

# PINDARI

OLYMPIA, NEMEA,
PYTHIA, ISTHMIA.

Una cum Latina omnium Verſione Carmine Lyrico per
*Nicolaum Sudorium.*

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*Quid præterea Huic acceſſit Editioni, Præfatio indicabit.*

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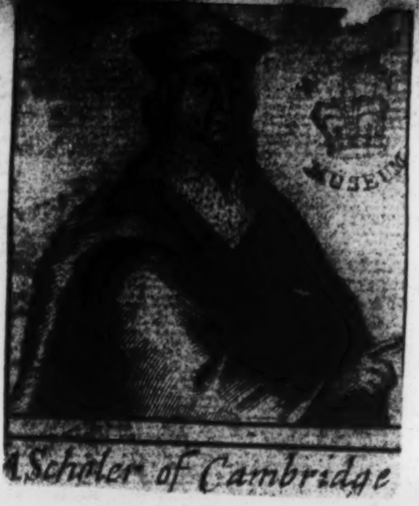
*OXONII,*
E THEATRO SHELDONIANO, MDCXCVIII.
*Proſtant* Londini *apud* SAM. SMITH & BENJ. WALFORD,
*ad Inſignia Principis in Cœmeterio D. Pauli.*

366



A Scholer of Cambridge

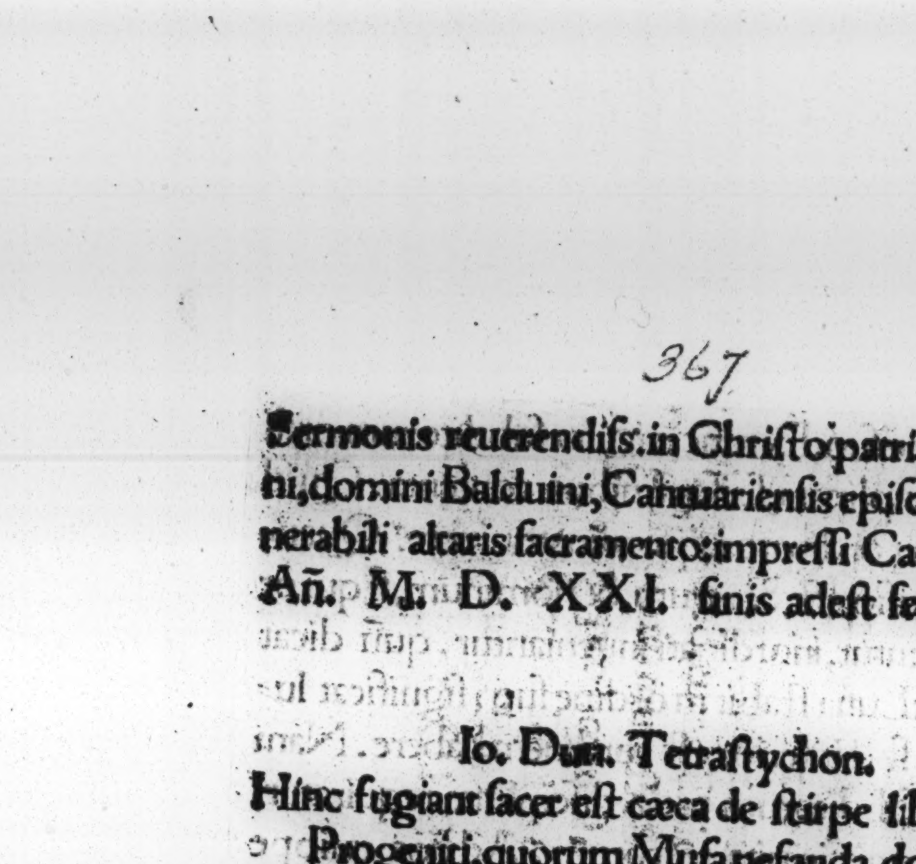
367

Sermonis reuerendiſs. in Chriſto patris, ac domini, domini Balduini, Cantuarienſis epiſcopi, de uenerabili altaris ſacramento: impreſſi Cantabrigiæ, Añ. M. D. XXI. finis adeſt feliciſſimus:

Io. Dun. Tetraſtychon.

Hinc fugiant ſacer eſt cæca de ſtirpe libellus
Progeniti, quorum Muſa nefanda docet.
Hinc fugiant Ditis qui nil niſi impia Myſtæ
Credunt, nec Chriſto, qui ſacramenta dedit.

368



369

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# IACOBI MARTINI SCOTI DVNKELDENSIS PHILOSOPHIAE PROFESSORIS

publici, in Academia Taurinenſi, de prima ſimplicium, & concretorum corporum generatione diſputatio,

*In qua Ariſtotelis, Galeni & aliorum ſententia de ſimplici & abſoluta generatione, deq́; elementis, quatenus ad generationem deſiderentur, proponitur, eaq́; pluribus & copioſè & neruosè traditur, vt tamen quomodo [illegible] & integra facilè quiuis intelligat.*

CANTABRIGIAE,
Ex officina Thomæ Thomæ celeberrimæ Academiæ Cantabrigienſis Typographi.
1584.

# ANTONII SADEELIS VIRI CLARISSIMI VEREQVE THEOLOGI DE REBVS GRAuissimis controversis DISPVTATIONES accuratæ THEOLOGICÆ ET SCHOLASTICÆ TRACTATÆ:

*Quarum Catalogum sequens pagina demonstrabit.*

Psal. 140. 9. & 145. 20.

*Ne tradas, Iehova, desideria sua impio: cogitationem eius ne perficias, ne exaltentur. Custodit Iehova omnes diligentes se, & omnes impios disperdet.*

Ex officina Thomæ Thomaſij Inclytæ Academiæ
Cantabrigienſis Typographi.
1584.

---

# IN PHYSICAM GVLIELMI ADOLPHI SCRIBONII,

*Poſt ſecundam editionem ab autore denuo copioſiſſimè adauctam, & in III. Libros diſtinctam.*

Animaduerſiones Timothei Brighti Cantabrigienſis, medicinæ Doctoris.

CANTABRIGIÆ.
Ex officina Thomæ Thomaſij.
1584.

# An aunſvvere to a certaine Booke, written by M. VVilliam Rainoldes Student of *Diuinitie in the Engliſh Colledge* at Rhemes, and Entituled,

## A Refutation of ſundrie reprehenſions, Cauils, &c.

By *William Whitaker*, profeſſor of Diuinity
in the Vniuerſitie of CAMBRIDGE.

1

MUSE

*Imprinted by Thomas Thomas*
Printer to the Vniuerſitie of Cambridge,
*& are to be ſold at the ſigne of the white Horſe*
in Canon-Lane, ouer-againſt the North
*Doore of Paules.* 1585.

# EXPLICATIONVM CATECHETICARVM,

QVÆ TRACTATIONEM
LOCORVM THEOLOGICORVM
κατ' ἱστορίαν complectuntur, sicuti illæ ex repe-
titionibus D. ZACHARIÆ VRSINI, ali-
quot deinceps annis *Heidelbergæ in Sa-
pientiæ Collegio ab ipsius discipulis
collectæ sunt;*

EDITIO ALTERA:

Ex Maximè, ut haberi illa potuerunt, Ideneis exemplaribus [illegible]
tum inter se, sed etiam cum aliis eiusdem [illegible]
diligenter & fideliter collatis, [illegible] Methodo [illegible]
ra, à variis erratis (*quæ in priorem nostram editionem* [illegible]
*[illegible] nostra vitio irrepserant, & adhuc* [illegible]
*sunt in vitiosissimam illa editionem, quæ Londini* [illegible]
THOMAS CHARDI) diligenter expurgata, [illegible]
[illegible] locupletata.

CANTEBRIGIÆ,
Ex officina THOMÆ THOMASII [illegible]
*Academiæ Typographi.*
b 1587. +

# EXPLICATIONVM CATECHETICARVM,

QVAE TRACTATIONEM
LOCORVM THEOLOGICORVM
[illegible] complectuntur, sicut [illegible]
[illegible] D. ZACHARIAE VRSINI, ali-
quot deinceps annis Heidelbergae in Sa-
pientiae Collegio ab ipsius discipulis
exceptae fuerunt.

EDITIO ALTERA:

[illegible] potuerunt, Rineck exemplaribus, non tan-
[illegible] cum aliis eiusdem authoris lucubrationibus
[illegible] collata, ordine ac Methodo accuratiori retex-
[illegible] (quae in priorem nostram editionem, partim exemplaris,
[illegible], multaque [illegible]
[illegible] quae Londini [illegible] excusa est impensis
[illegible] CADMANI) diligenter repurgata, & priori nostra quinq.
[illegible]

CANTEBRIGIAE,
Ex officina THOMAE THOMASII Inclytae
Academiae Typographi.
1587.

# ADVERSVS THOMÆ STAPLE TONI ANGLOPAPISTAE IN ACADEMIA LOVAnienſi Theologiæ Profeſſoris Regij

Defenſionem Eccleſiaſticæ authoritatis, quam ipſe
*luculentam & accuratam* inſcripſit, tri-
buſque libris digeſſit,

## DVPLICATIO,

*Pro authoritate atque αὐτοπιστίᾳ S. Scripturæ.*

*Authore* GVILIELMO WHITAKERO, *S. Theologiæ in Aca-*
demia Cantabrigienſi Doctore ac Profeſſore Regio; & Col-
*legio D. Ioannis Euangeliſtæ in eadem Aca-*
*demia Præfecto.*

Rom. 1. verſ. 22.
Φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν.

*Excudebat Cantabrigiæ Ioannes Legatus*
Academiæ Typographus.

M. D. XCIV. *Aprilis.* 20.

# IVNII
# IVVENALIS
# ET
# AVLI PERSII
# FLACCI SATYRÆ

Cum Annotationibus ad marginem,
quæ obscurissima quæque dilu-
cidare possint.

Quarta Editio prioribus multo emendatior
& auctior.

LONDINI,
Excudebat Joannes Legat, impensis Christophori
Meredithi, sub Signo Gruis in Cœmiterio
Paulino; 1648.

379

# PRAELECTIONES DOCTISSIMI VIRI GVILIELMI WHITAKERI, NVPER SACRÆ THEOLOGIÆ IN ACADEMIA *CANTABRIGIENSI DOCTORIS ET* PROFESSORIS REGII, ET COLLEGII S. IOANNIS EVANGELISTAE IN EADEM *Academia Præfecti.*

*In quibus tractatur Controverſia de Eccleſia*
contra Pontificios, inprimis *Robertum Bellarminum*
*Jeſuitam, in ſeptem Quaſtiones diſtributa, quas*
ſequens pagina indicabit.

EXCEPTÆ PRIMVM AB ORE AVTHORIS,
deinde cum aliis exemplaribus collatæ, & poſt eius mortem *ad breves illius Annotatiunculas examinata.*

*OPERA ET CVRA* IOANNIS ALLENSON, *SACRÆ*
THEOLOGIÆ BACCALAVREI, ET COLLEGII
*PRAEDICTI SOCII.*

*His acceſsit eiuſdem Doct. Whitakeri vltima*
*concio ad Clerum, vnà cum deſcriptione vita & mortis, Authore*
ABDIA ASSHETON *Lancaſtrenſi, ſacra Theologia Baccalaureo, & eiuſdem Collegij Socio, quam ſequuntur carmina funebria.*

EX OFFICINA IOHANNIS LEGAT,
*FLORENTISSIMÆ ACADEMIÆ*
CANTABRIGIENSIS TYPOGRAPHI. 1599.

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380

# DE PRÆDESTINATIONIS MODO ET ORDINE: ET DE AMPLITVDINE GRATIAE DIVINAE CHRIſtiana & perſpicua diſceptatio.

John French

CANTABRIGIAE,
EX OFFICINA IOHANNIS LEGAT.
1598

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381

# IVL. PACII A BERIGA
## INSTITVTIONES LOGICAE.

*Quibus non ſolùm vniverſa Organi Ariſtotelici ſententia breviter, methodicè, ac perſpicuè continetur: ſed etiam ſyllogiſmi hypothetici, & methodi, quorum expoſitio in Organo deſideratur, & in vulgatis Logicis aut omittitur, aut imperfectè traditur, plenè ac dilucidè explicantur.*

*CANTABRIGIÆ,*
EX OFFICINA IOHANNIS
LEGAT. 1597.

37

# PRAELECTIONES
# DOCTISSIMI VIRI
GVILIELMI WHITAKERI, NVPER SACRAE THEOLOGIAE IN ACADEMIA
*CANTABRIGIENSI DOCTORIS ET*
PROFESSORIS REGII, ET COLLEGII
S. IOANNIS EVANGELISTAE IN EADEM
*Academia Præfecti.*

*In quibus tractatur Controversia de Ecclesia*
contra Pontificios, inprimis *Robertum Bellarminum*
*Jesuitam, in septem Quæstiones distributa, quas*
sequens pagina indicabit.

EXCEPTAE PRIMVM AB ORE AVTHORIS,
deinde cum aliis exemplaribus collatæ, & post eius mortem
*ad breves illius Annotatiunculas examinatæ.*

*OPERA ET CVRA* IOANNIS ALLENSON, *SACRAE*
THEOLOGIAE BACCALAVREI, ET COLLEGII
*PRAEDICTI SOCII.*

*His accessit eiusdem Doct. Whitakeri ultima*
*concio ad Clerum, unà cum descriptione vitæ & mortis,* Authore
ABDIA ASSHETON *Lancastrensi, sacræ Theologiæ Baccalaureo, & eiusdem Collegij Socio, quam sequuntur carmina funebria.*

EX OFFICINA IOHANNIS LEGAT,
*FLORENTISSIMAE ACADEMIAE*
CANTABRIGIENSIS TYPOGRAPHI. 1599.

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380

# DE
# PRAEDESTINATIONIS MODO ET ORDINE: ET
DE AMPLITVDINE GRATIAE DIVINAE CHRIstiana & perspicua disceptatio.

John French

CANTABRIGIAE,
EX OFFICINA IOHANNIS LEGAT.
1598

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381

# IVL. PACII
# A BERIGA
## INSTITVTIONES LOGICAE.

*Quibus non solùm universa Organi Aristotelici sententia breviter, methodicè, ac perspicuè continetur: sed etiam syllogismi hypothetici, & methodi, quorum expositio in Organo desideratur, & in vulgatis Logicis aut omittitur, aut imperfectè traditur, plenè ac dilucidè explicantur.*

CANTABRIGIAE,
EX OFFICINA IOHANNIS
LEGAT. 1597.

# Summa Privilegij.

*REgiæ Majeſtatis authoritate cautum eſt, nè quis in regnis ſuis Magnæ Britanniæ & Hiberniæ imprimat, aut alibi impreſſa in hæc regna importet aut divendat Juvenalis & Perſij Satyras, Senecæ Tragœdias, Martialis Epigrammata, Lucani Pharſaliam, Petronij Satyricon, Virgilii opera notis admarginalibus à Thoma Farnabio illuſtrata, nec non Phraſes inſigniores, Indicem Rhetoricum, Epigrammata Selecta Græco-latina, atque Ariſtotelis Ethica ab eodem edita, aut edenda, uſque ad terminum viginti & unius annorum; ſub pœnâ publicationis Librorum, & mulctæ in Regio diplomate ulteriùs expreſſæ, ſi quis ſecùs fecerit abſque authoris permiſſu, Cal. Octobris. M.DC.XXXIII.*

# A
# Reformed Catholike:

OR,

## A DECLARATION SHEW-

ing how neere we may come to the preſent
*Church of Rome in ſundrie points of Reli-*
*gion:* and wherein we muſt for
*euer depart from them:*
with an

## *Aduertiſement to all fauou-*

rers of the Romane Religion, ſhewing that
*the ſaid Religion is againſt the Catholike*
principles and grounds of the
*Catechiſme.*

ALMA
MATER
CANTA
BRIGIA

[illegible] London by IOHN LEGAT,
*Printer to the Vniuerſitie of Cambridge.*
1611.
[illegible] to be ſold in Pauls Church-yard
*at the ſigne of the Crowne by Simon Waterſon.*

# APOLOGIA VERITATIS ILLVCESCENTIS, PRO AVRO POTABILI:

SEV

## Eſſentia Auri

AD MEDICINALEM POTABILITATEM
abſque corroſiuis reducti, vt ferè omnibus humani corporis
ægritudinibus, ac præſertim Cordis corroborationi, tan-
quam VNIVERSALIS MEDICINA, vtiliſſimè
adhiberi poſſit; vnà cum rationibus intel-
ligibilibus, teſtimonijs locupletiſſi-
mis, et modo conuenienti in
ſingulis morbis vſur-
pandi, productæ.

Authore
FRANCISCO ANTONIO Phil. et
Med. Doct. Anglo. Lond.

LONDINI
Excuſum per IOHANNEM LEGATT. 1616.

---

THOMAE

# THOMASII DICTIONARIVM SVMMA FIDE AC DILIGENTIA ACCVRATISSIME EMENDATVM, MAGNAQVE INSVPER RERVM SCITV DIGNARVM, ET VOCABVLORVM ACCESSIONE, LONGE AVCTIVS locupletiúſque redditum.

HVIC ETIAM (PRAETER DICTIONARIum Hiſtoricum & Poëticum, ad prophanas hiſtorias, Poëtarumque fabulas intelligendas valdè neceſſarium) nouiſſimè acceſſit vtiliſſimus de Ponderum, Menſurarum, & Monetarum veterum reductione ad ea, quæ ſunt Anglis iam in vſu, Tractatus.

## VNDECIMA EDITIO.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

LONDINI,
Ex Officina IOHANNIS LEGATI, celeberrimæ
*Cantabrigienſis Academiæ Typographi.*
Cum Priuilegio Regiæ Maieſtatis. 1619.

385

# INCREPATIO
*Andreæ Eudæmono-Iohannis*
IESVITÆ, de infami PARALLELO,
*ET,*
*RENOVATA ASSERTIO*
TORTVRAE TORTI,
*Pro Clariſſimo Domino atque*
*Antiſtite* ELIENSI.

*AVCTORE*
SAMVELE COLLINO, Etonenſi, Sacræ
Theologiæ Doctore,
*Reverendiſſimo Patri, ac Domino, D. Archiepiſcopo*
CANTVARIENSI, *à Sacris.*

◆

EXCVDEBAT CANTRELLVS LEGGE,
Inclytæ Academiæ CANTABRIGIENSIS Typographus.

*Anno Salutis M. DC. XII.*

---

86

# REVENVE OF
THE GOSPEL IS
*TYTHES,*
Due to the Miniſterie of the word,
by that word.

*Written by* FVLKE ROBARTES *Batchelour*
*of Divinitie.*

[illegible]

The ſacred offering [illegible] the eagle ſpies,
A [illegible] to her young ſhe flies:
A ſparke [illegible] ſtealth,
Befir'd her [illegible] burnt up all her wealth.

So let him feare, who [illegible] that dare
Purloin gods [illegible] the churches ſhare.

Printed by CANTREL LEGGE
*Printer to the Vniverſitie of* CAMBRIDGE.
1613.

A
# REMONSTRANCE
OF
# THE MOST GRATIOVS KING
# IAMES I.
KING OF GREAT BRIT-
TAINE, FRANCE, and IRELAND,
*Defender of the Faith, &c.*

FOR THE RIGHT OF KINGS, AND THE
*independance of their Crownes,*

AGAINST AN ORATION OF
the most Illustrious Card. of PERRON,
pronounced in the Chamber of the
third Estate. Ian. 15. 1615.

*Translated out of his Maiesties French Copie.*

PRINTED BY CANTRELL LEGGE
*Printer to the Vniuersitie of Cambridge.*
[illegible]

---

AN EXPOSITION
# *OF THE SYMBOLE O*
# CREED OF THE APOSTLES
*ACCORDING TO THE TENOVR OF*
the Scriptures, and the consent of Orthodoxe
*Fathers of the Church:*

By

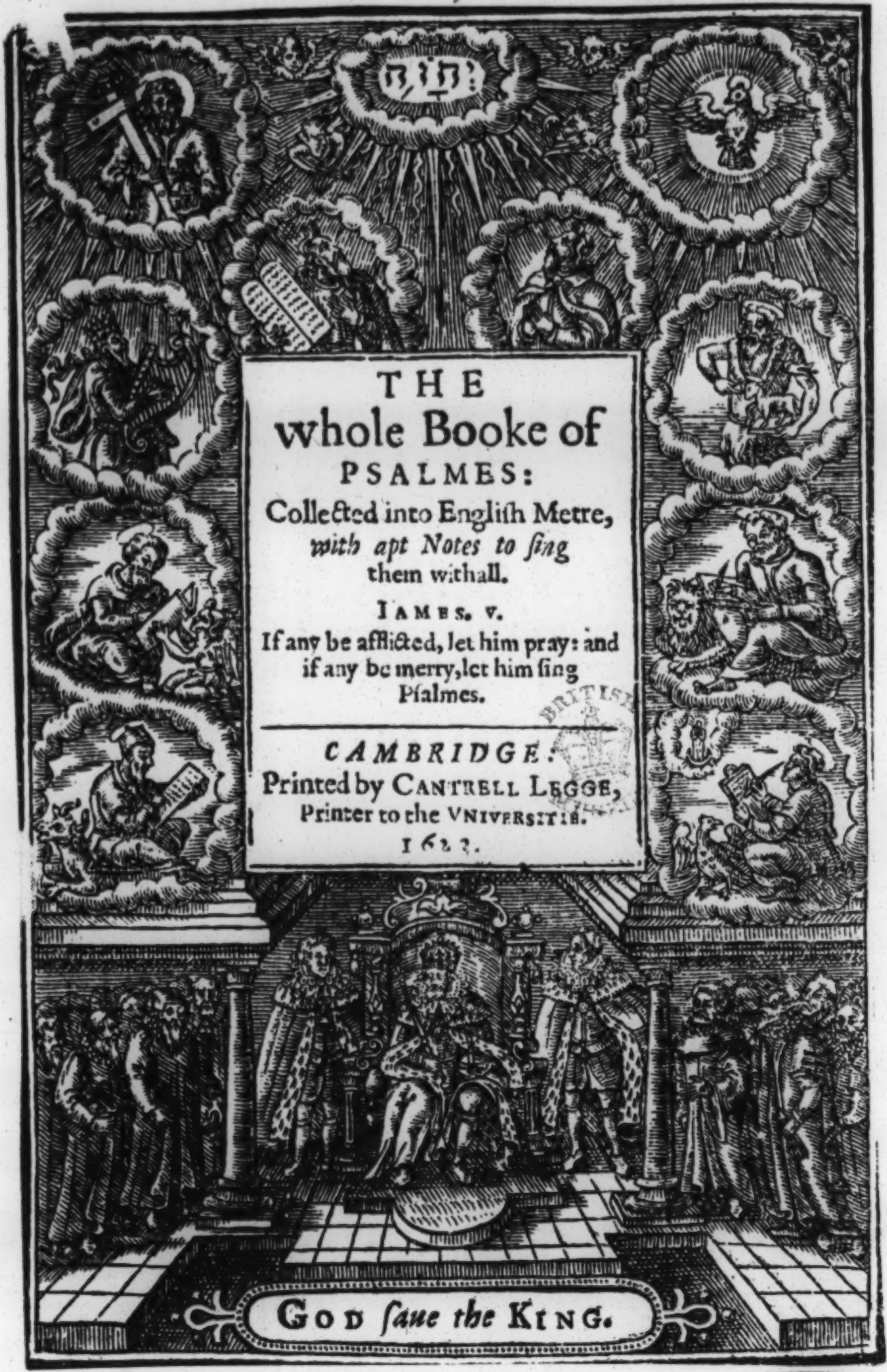
## *William Perkins.*

*They are good Catholickes, which are of sound faith*
*good life.* August. lib. quæst. in Matth. cap. 11.

Printed by *Iohn Legatt* Printer to the Vniuersitie
of *Cambridge.* 1595.

*And are to be solde at the signe of the Sunne in*
Pauls *Church-yard in London.*

390



# THE whole Booke of PSALMES:

Collected into Engliſh Metre,
*with apt Notes to ſing*
them withall.

IAMES. V.
If any be afflicted, let him pray: and
if any be merry, let him ſing
Pſalmes.

---

*CAMBRIDGE:*
Printed by CANTRELL LEGGE,
Printer to the VNIVERSITIE.
1623.

BRITISH

391

# OVIDII NASONIS METAMORPHOSEΩN

LIBRI XV.

GREGORII BERSMANI
aliorúmq; virorum doctiſſimorum notationibus
illuſtrati.

PVB. OVIDIVS NASO

CANTABRIGIÆ:
Ex Academiæ celeberrimæ
Typographeo. 1621.

392

# DE OFFICIIS MARCI TULLII CICERONIS LIBRI III.

Item, de Amicitia: de Senectute: Paradoxa: & de Somnio Scipionis.

*Cum indice in fine libri adjuncto.*

*Editio longè cæteris correctior atque emendatior.*

---

CANTABRIGIÆ
Ex typographia celeberrimæ
Academiæ typographorum.
ANN. DOM 1630.

393

# PHRASES LINGUÆ LATINÆ,

AB

ALDO MANUTIO P. F.

CONSCRIPTÆ:

Nunc primùm in ordinem
Abecedarium adductæ, & in
Anglicum ſermonem
converſæ,

---

*Acceſsit huc index dictionum Anglicarum,
cujus ope quilibet hoc libello quàm
commodiſsimè uti poterit.*

---

Tho Puckhill

---

CANTABRIGIÆ,
Ex Academiæ celeberrimæ
typographeo. 1636.

[illegible]

Sive

# CONCIO ad CLERUM,

Latinè habita in Ecclesiâ B. MARIÆ
CANTABRIGIÆ, Jun. 17. 1651.

*De Naturâ, Necessitate, & Fine Hæresium.*

A GULIELMO SCLATERO SS. Theologiæ
Doctore, Collegii Regalis in eâdem *Academiâ* non ita
pridem socio: posteà apud Exonienses, & Col-
lomptonenses in comitatu *Devon.* Nunc
tandem apud S. *Petrum* P. in vico vul-
gò vocato *Broadstreet*, in Civitate
LONDINENSI,

CONCIONATORE.

---

[illegible]

---

*Permittuntur Hæreses*, [illegible] *Tertull. De Præscriptionibus* [illegible]

---

*Permittuntur Hæreses, ut Hæreticorum inquietudine* [illegible] *perscrutentur* [illegible] *S. Augustin. Epist.* 105. [illegible]

---

*LONDINI*,
Excudebat *Gulielmus Bentley* Typographus, pro *Richardo* [illegible]
[illegible] & *Antonio Nickolson*, Bibliopolis [illegible] 1652.

---

A

# MANIFESTO

From His Excellency
Sir THOMAS FAIRFAX;

AND

The ARMY under his command; concerning the XI. Members impeached, in the name of themselves, and the Kingdome of *England*.

WITH

Seven Propositions for the present peace, and settlement of the Kingdome; which being granted, they assure the Parliament to draw backe.

PRESENTED,

To the COMMISSIONERS at UXBRIDGE
June 27. to be by them humbly presented to the
PARLIAMENT.

---

JUNE, 27. 1647.

BY *the appointment of His Excellencie* Sir T. FAIRFAX
*and the Councel of Warre,*

Signed,
JOHN RUSHWORTH, Secr.

---

*CAMBRIDGE*,
Printed for *Benjamin Ridley*, for the use of the Army, under
his Excellencie Sir *Thomas Fairfax*, *Anno Dom.* 1647.

Blank [illegible]

# EXPOSITIO EPISTOLÆ D. PAULI AD COLOSSENSES,

PER
*Reverendum in Christo Patrem*
JOANNEM
*Sarisburienſem Epiſcopum*
*in lucem edita:*
Olim ab eodem, Dominæ MARGARETÆ
in Academia CANTABRIGIENSI
profeſſore theologico,
dictata.

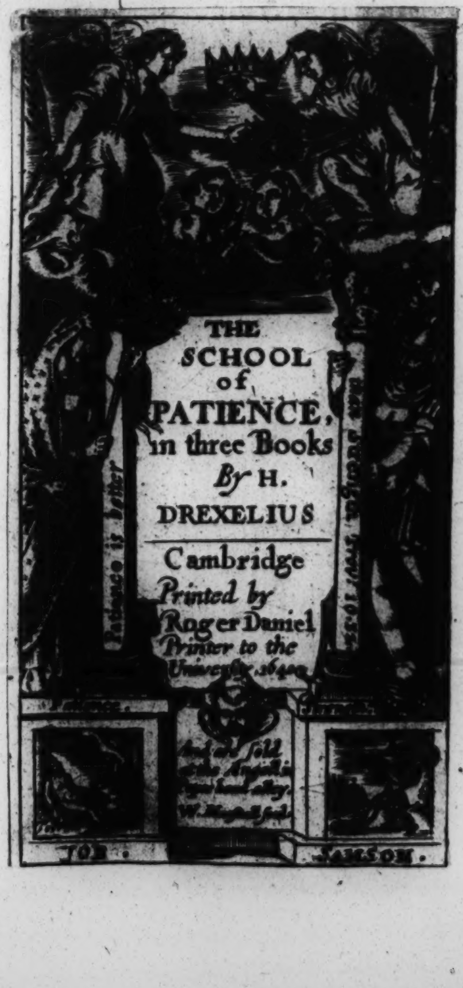
---

*EDITIO SECUNDA.*

---

AMBROS. ſerm. 68.
*¶ Quæ Pauli epiſtola non melle dulcior, lacte candidior?*

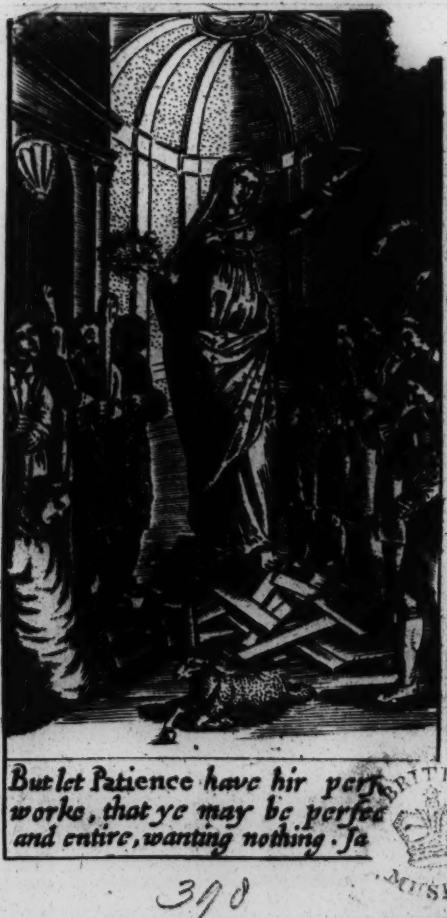
CANTABRIGIÆ
Apud THOMAM & JOANNEM BUCK,
celeberrimæ Academiæ typographos.
*Anno* MDCXXX.



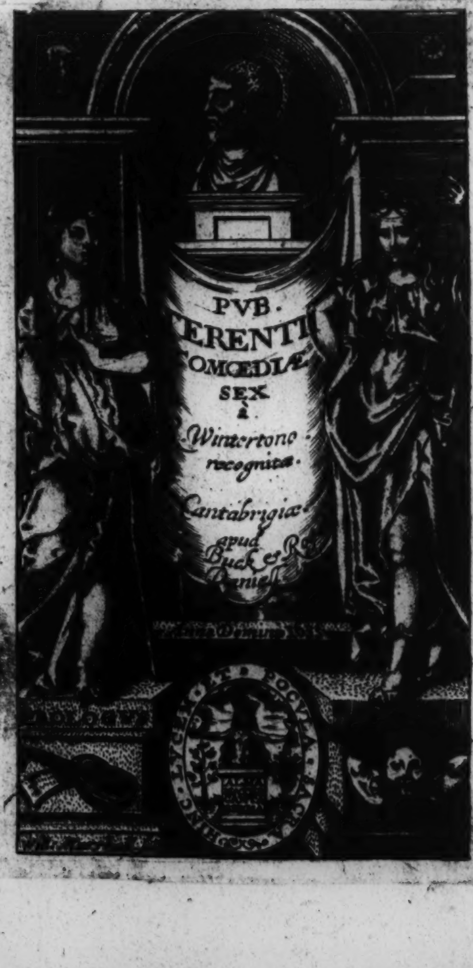
THE SCHOOL of PATIENCE, in three Books
*By* H. DREXELIUS

Cambridge
*Printed by Roger Daniel Printer to the University.* 1640.

Patience is better
JOB.
SAMSON.



*But let Patience have hir perf works, that ye may be perfec and entire, wanting nothing. Ja*



PVB. TERENTII COMŒDIÆ SEX
à *Wintertono recognitæ.*
*Cantabrigiæ apud Buck & R. Daniel*

400

# EXPOSITIO EPISTOLÆ D. PAULI AD COLOSSENSES,

PER
*Reverendum in Christo Patrem*
IOANNEM
SARISBURIENSEM EPISCOPUM
jam primùm edita:

Olim ab eodem, Dominæ MARGARETÆ
in Academia CANTABRIGIENSI
Professore Theologico,
*dictata.*

---

AMBROS. Serm. 68.
*¶ Quæ PAULI Epistola non melle dulcior, lacte candidior?*

---

CANTABRIGIÆ,
Apud THOMAM & IOANNEM BUCKE,
celeberrimæ Academiæ Typographos.
*Anno* MDCXXVII.

401

# CLAVIS
# APOCALYPTICA
# EX
# INNATIS ET INSITIS VISIONUM CHARACTERIBUS ERUTA ET DEMONSTRATA.

Ad eorum uſum quibus Deus amorem ſtudiúmq; indiderit Prophetiam illam admirandam cognoſcendi ſcrutandíq;.

*Editio ſecunda ab Authore recognita.*

APOCAL. I. 3.

*Beatus qui legit* (id eſt, interpretatur) *& qui audiunt* (interpretantem) *verba Prophetiæ hujus, & obſervant quæ in ea ſcripta ſunt: Tempus enim propè eſt*, ( id eſt, jam adeſt ) quo eadem impleri cœperint, & indies magis magiſque implebuntur.

HINC LUCEM ET POCULA SACRA

CANTABRIGIÆ,
Apud THOM. BUCK celeberrimæ Academiæ
Typographum. *Ann. Dom.* 1632.

---

402

# ISOCRATIS
# PARÆNESIS,
## HOC EST,

*Præcepta de officiis, ſeu honeſtis moribus adoleſcentum, ad Demonicum.*
*Ejuſdem Oratio, ad Nicoclem, de Regno.*
*Agapeti expoſitio admonitoria ad Juſtinianum Imperatorem.*
*De Regno ex Diotogene, item & ex Ecphante.*
*Theoctiſti ſententiæ adverſus molles & negligentes.*

Hæc omnia Græcè cum Latina interpretatione.

*Sententiæ ex diverſis auctoribus collectæ, ac in alphabeticum ordinem digeſtæ.*
*De moribus, ex Seneca & aliis.*

CANTABRIGIÆ:
Per THOMAM BUCK, Almæ
Academiæ Typographum.
*Ann. Dom.* 1653.

403

# DETERMINATIONES QVÆSTIONVM QVARVNDAM THEOLOGICARVM,

PER

*Reverendiſsimum virum*

JOANNEM DAVENANTIVM,

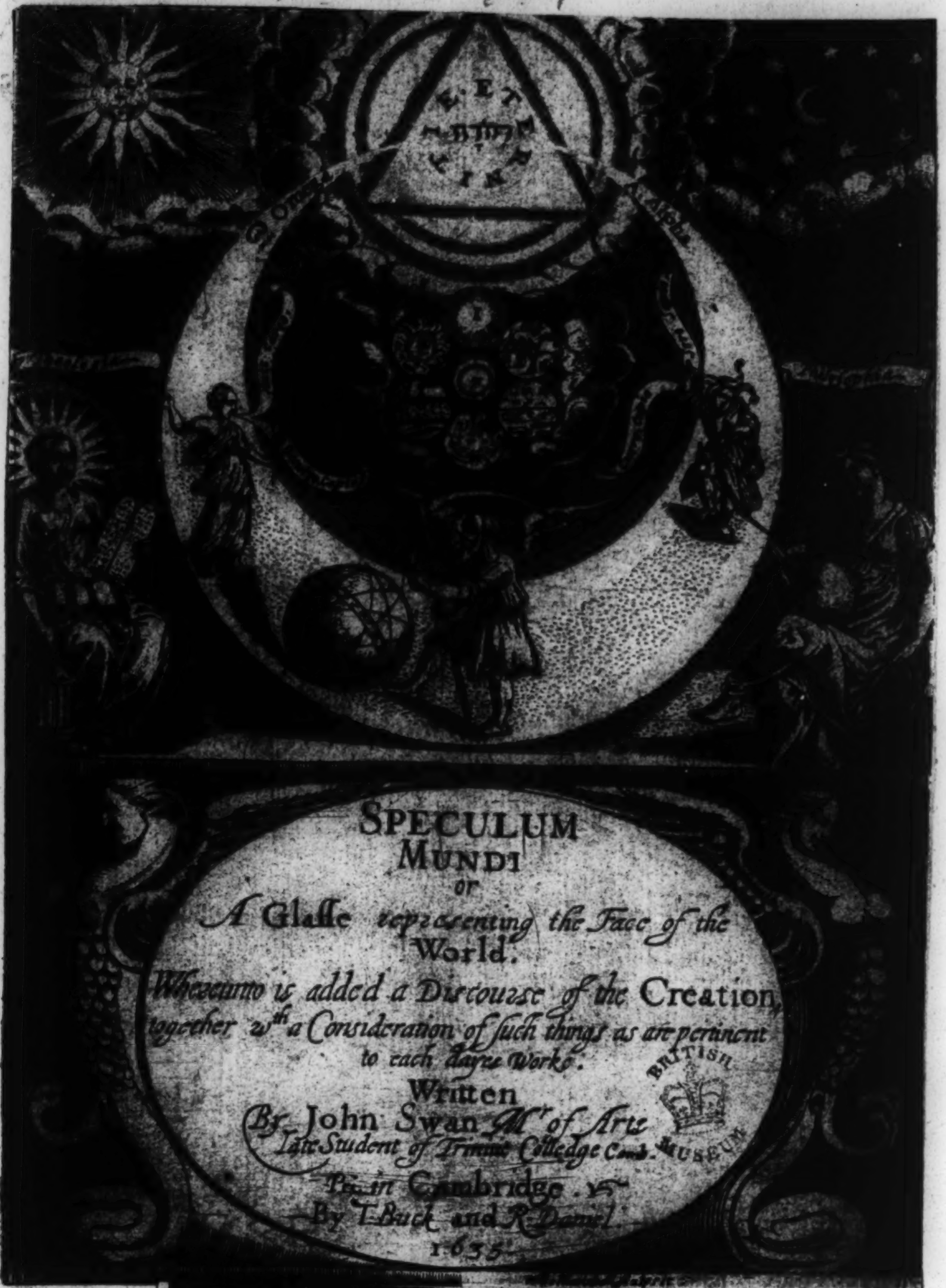
S. Theologiæ Doctorem (nunc Epiſcopum Sarisburienſem) ante aliquot annos in celeberrima Academia *Cantabrigienſi* Theologiæ Profeſſorem pro Domina MARGARETA, publicè diſputatarum.

CLEMENS ALEXANDR. *Stromat. lib.* 7.

[illegible] τῇ [illegible] θεωρίᾳ καὶ τῷ [illegible] λογισμῷ τὸ ἀληθὲς ἀπὸ τοῦ φαινομένου.

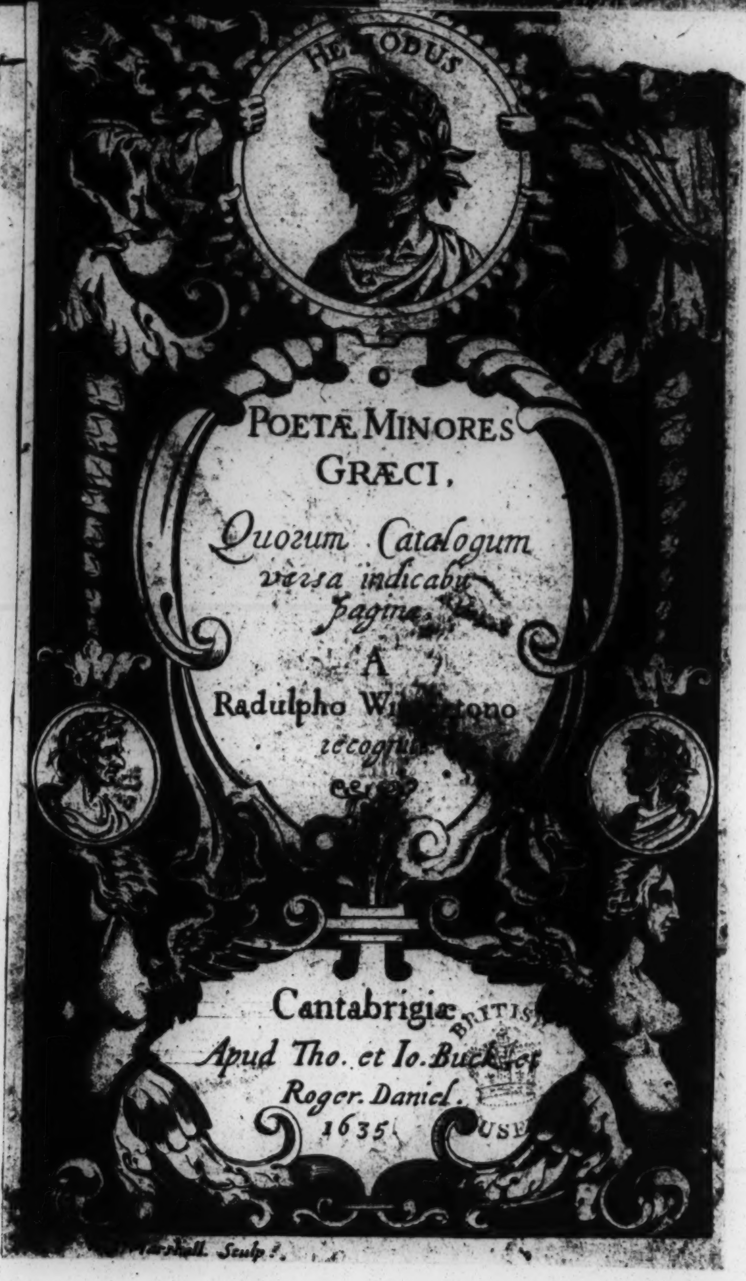
*CANTABRIGIÆ,*
Apud THOMAM BUCK, & ROGERUM DANIEL, celeberrimæ Academiæ Typographos.
*Anno Dom.* MDCXXXIV.

404



SPECULUM
MUNDI
or
A Glaſſe repreſenting the Face of the
World.
Whereunto is added a Discourse of the Creation,
together w$^{th}$ a Consideration of ſuch things as are pertinent
to each dayes Works.
Written
By John Swan M$^{r}$ of Arts
late Student of Trinitie Colledge Camb.
Print in Cambridge.
By T. Buck and R. Daniel
1635

405



POETÆ MINORES
GRÆCI,
Quorum Catalogum
versa indicabit
pagina.
A
Radulpho Wi[illegible]tono
recogniti[illegible]

Cantabrigiæ
Apud Tho. et Io. Buck et
Roger. Daniel.
1635

Marshall. Sculp.

# JUSTA EDOVARDO KING naufrago;

ab

Amicis mœrentibus,

amoris

&

μνείας χάριν.

*Si rectè calculum ponas, ubique naufragium est.*

Pet. Arb.

*CANTABRIGIÆ:*

*Apud Thomam Buck, & Rogerum Daniel,* celeberrimæ

Academiæ typographos. 1638.

---

¶ Printed by THOMAS BUCK and ROGER DANIEL,

*printers to the Universitie of* Cambridge.

*Anno Dom.* 1638.

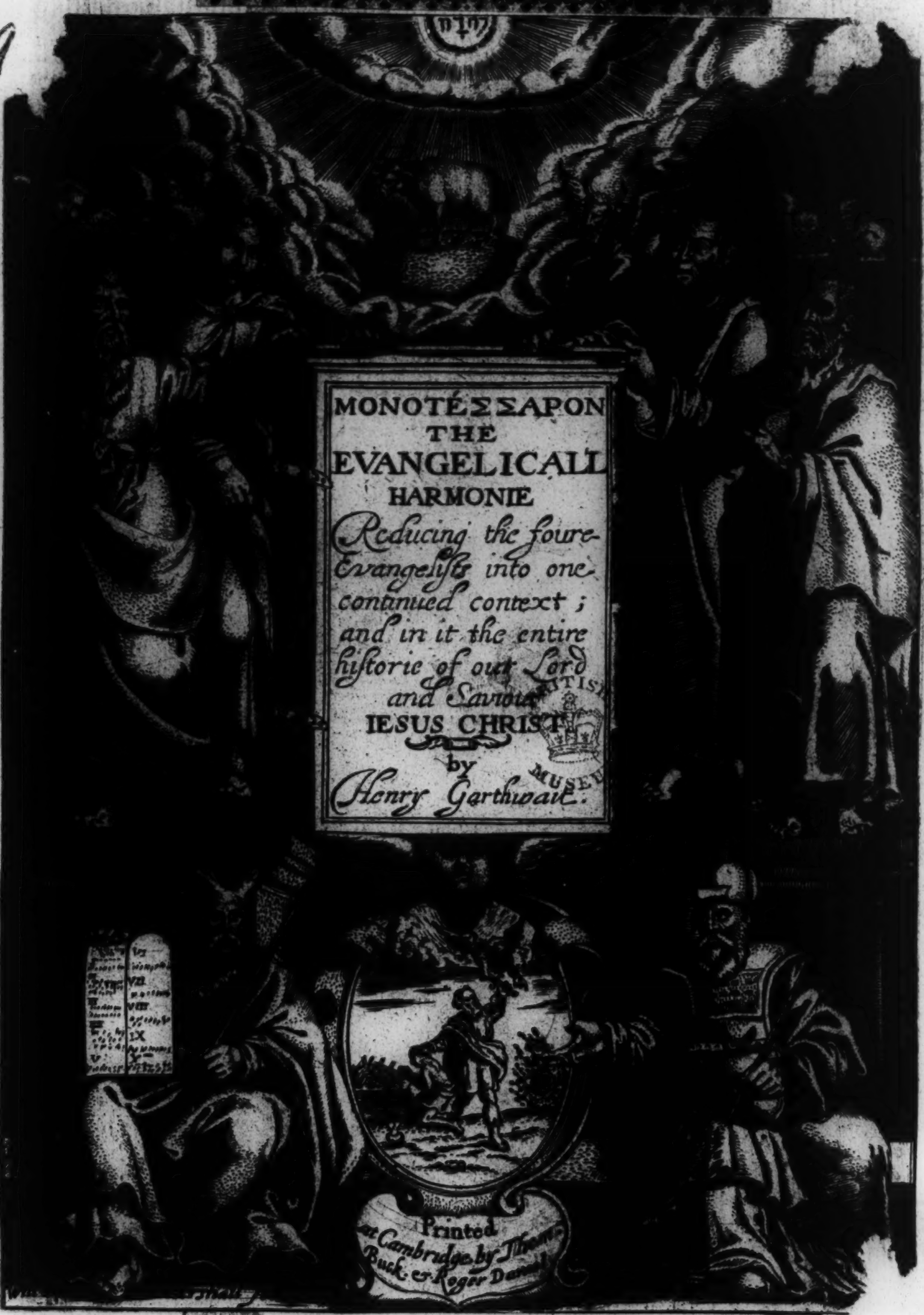
# ISOCRATIS
## orationes tres:

1. *Ad* Demonicum.
2. *Ad* Nicoclem,
3. Nicocles.

*Item*
# PLUTARCHI
## CHÆRONENSIS
de liberis educandis
libellus.

[illegible]

*CANTABRIGIÆ,*
*Apud Thom. Buck. & Rog. Daniel,*
celeberrimæ Academiæ typographos.
*Ann. Dom.* MDCXXXVIII.



# ΜΟΝΟΤΕΣΣΑΡΟΝ
## THE
## EVANGELICALL
## HARMONIE
*Reducing the foure*
*Evangelists into one*
*continued context;*
*and in it the entire*
*historie of our Lord*
*and Saviour*
IESUS CHRIST
*by*
*Henry Garthwait.*

Printed
at Cambridge by Thom.
Buck. & Roger Daniel

410

AD
FRATERNAM
COMMUNIONEM
inter Evangelicas Eccleſias
reſtaurandam Adhortatio;

In eo fundata, Quòd non diſſentiant in
ullo Fundamentali Catholicæ
Fidei articulo.

*Per*
*Reverendum in Chriſto Patrem,*
JOHANN. DAVENANTIUM
*Epiſcopum Sariſburienſem.*

Cui præfixa eſt Ejuſdem *De*
*Pace itidem Eccleſiaſtica*
Commentatio *Johanni Duræo*
non ità pridem miſſa.

*CANTABRIGIÆ,*
Ex officina ROGERI DANIELIS
almæ Academiæ Typographi.
CIↃ DC XL.

---

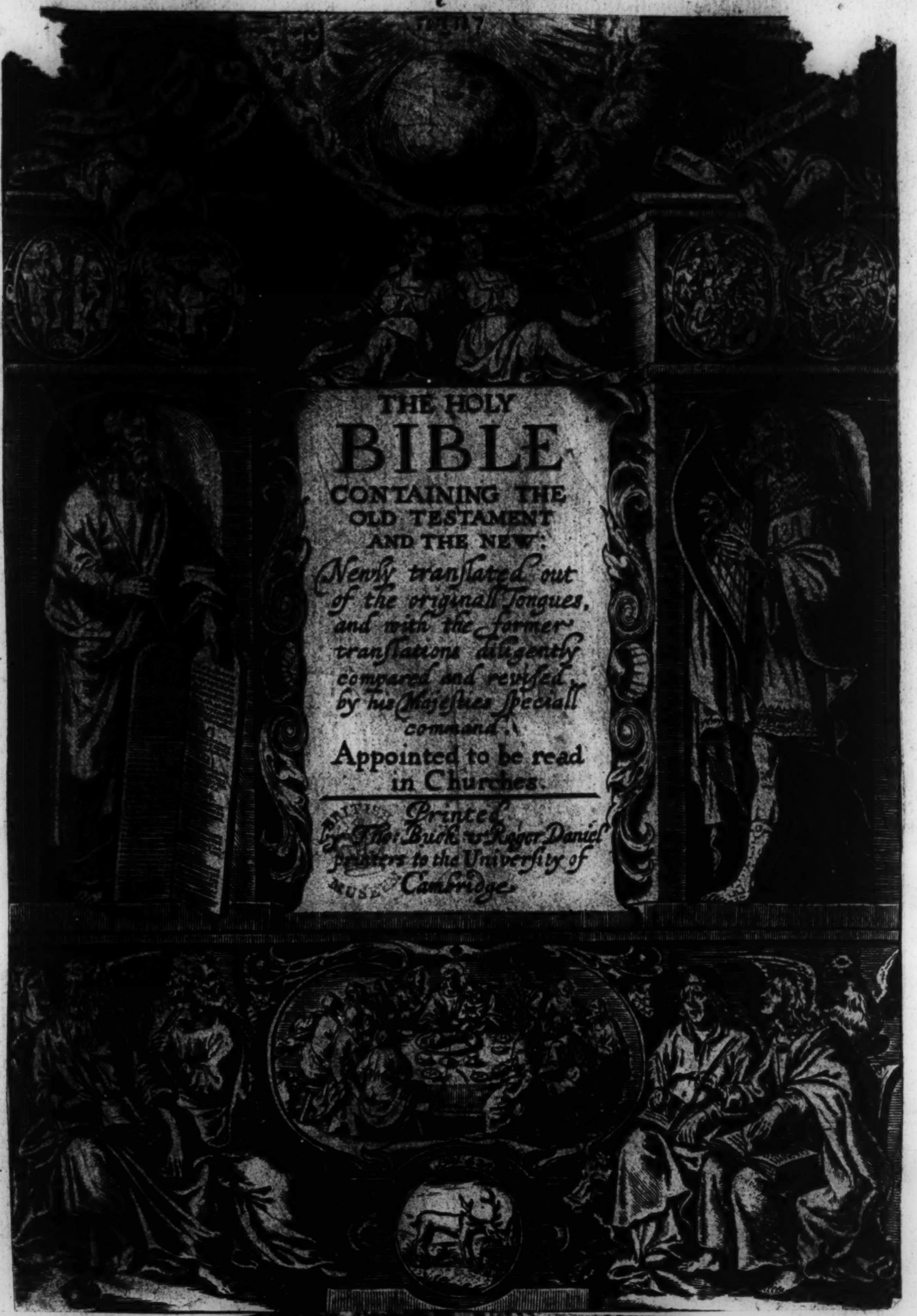
411

P. RAMI
VEROMANDUI,
Regii Profeſſoris,
DIALECTICÆ
Libri duo:

*Recèns in uſum Scholarum*
*hâc formâ diſtinctiùs*
*& emendatiùs*
*excuſi.*

*CANTABRIGIÆ,*
Ex officina *Rogeri Danielis*, almæ
Academiæ Typographi.
CIↃDCXL.
Et veneunt per *Petrum*
*Scarlet.*

412

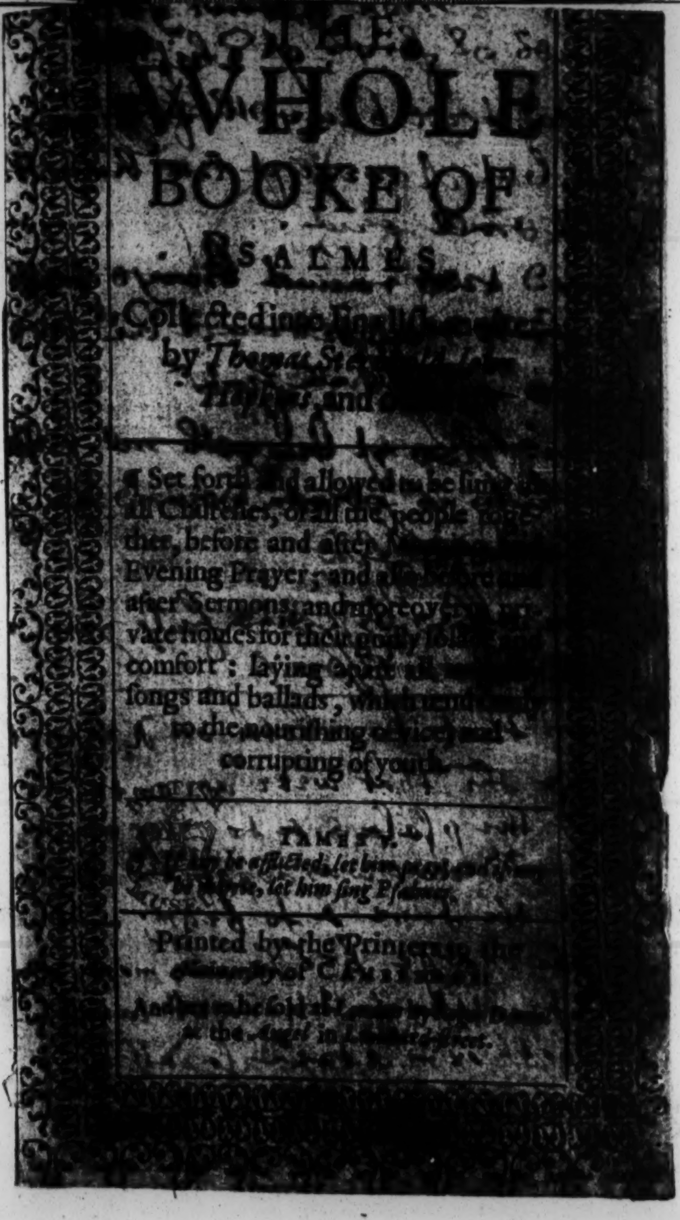


THE HOLY
BIBLE
CONTAINING THE
OLD TESTAMENT
AND THE NEW:
*Newly tranſlated out
of the originall Tongues,
and with the former
tranſlations diligently
compared and reviſed,
by his Majeſties ſpeciall
command.*
Appointed to be read
in Churches.

*Printed
by Tho: Buck & Roger Daniel
printers to the Univerſity of
Cambridge.*

---

413



THE
WHOLE
BOOKE OF
PSALMES
Col[illegible]ctedinto Engli[illegible]
by *Thomas St*[illegible]
*H*[illegible]*s,* and [illegible]

¶ Set for[illegible] allowed to be sung [illegible]
all Churches, of all the people toge-
ther, before and after [illegible]
Evening Prayer; and al[illegible]
after Sermons; and mor[illegible]
vate houſes for their godly [illegible]
comfort: laying apart all [illegible]
ſongs and ballads, which tend[illegible]
to the nouriſhing of vice, and
corrupting of youth.

JAMES V.
*If any be afflicted, let him pray: and if any
be merrie, let him ſing Pſalmes.*

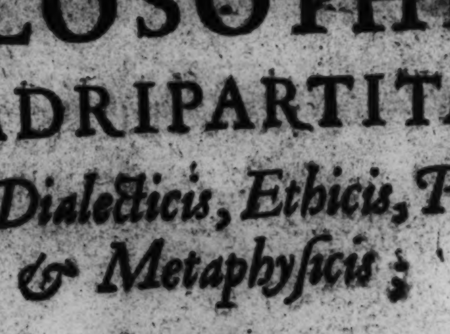
Printed by the Printers to the
*Univerſity* of CAMBRIDGE.
And are to be ſold at [illegible]
at the *Angel* in *Lombard-ſtreet.*

# SUMMA PHILOSOPHIÆ QUADRIPARTITA,

*De rebus Dialecticis, Ethicis, Phyſicis, & Metaphyſicis;*

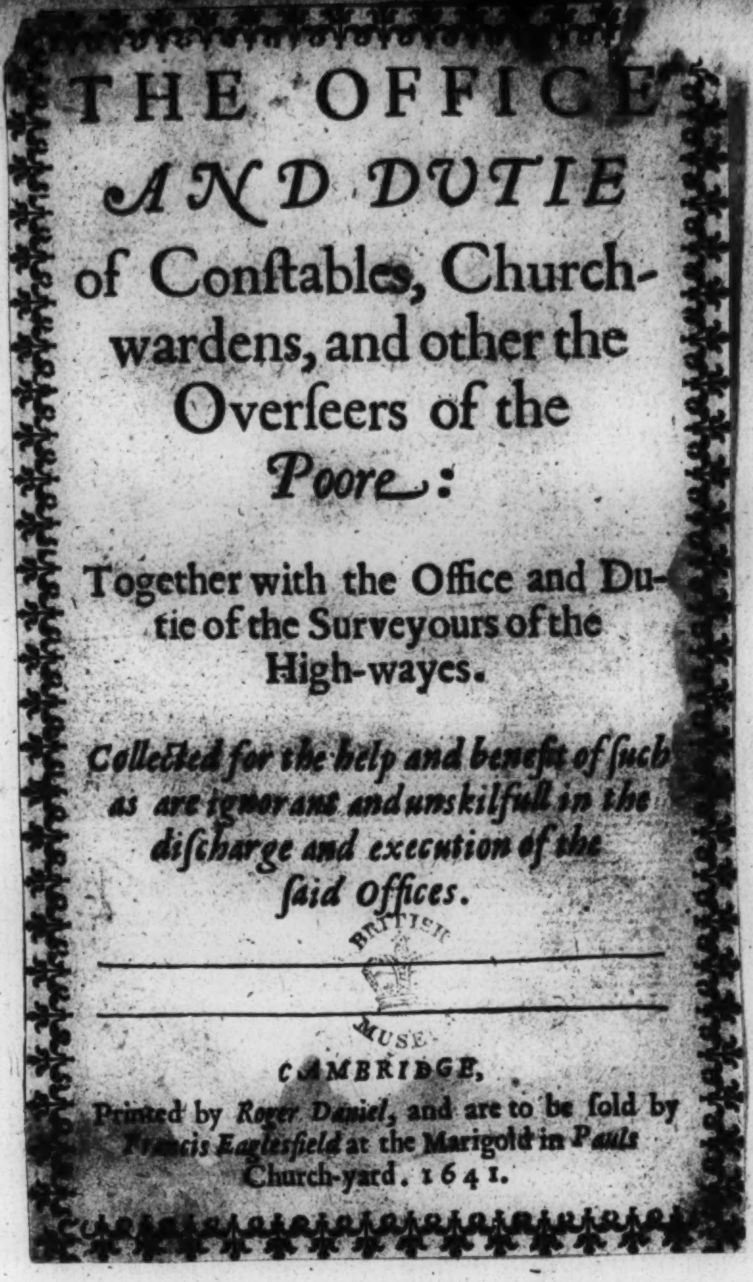
Autore
**FR. EUSTACHIO**
A S. Paulo, ex Congregatione
Fulienſi, Ordinis Ciſter-
cienſis:

*Infinitis mendis repurgata.*



CANTABRIGIÆ,
Ex officina ROGERI DANIELIS almæ Academiæ Typographi. CIↃ. IↃC. XL.

416



# THE OFFICE AND DUTIE of Conſtables, Church-wardens, and other the Overſeers of the *Poore*:

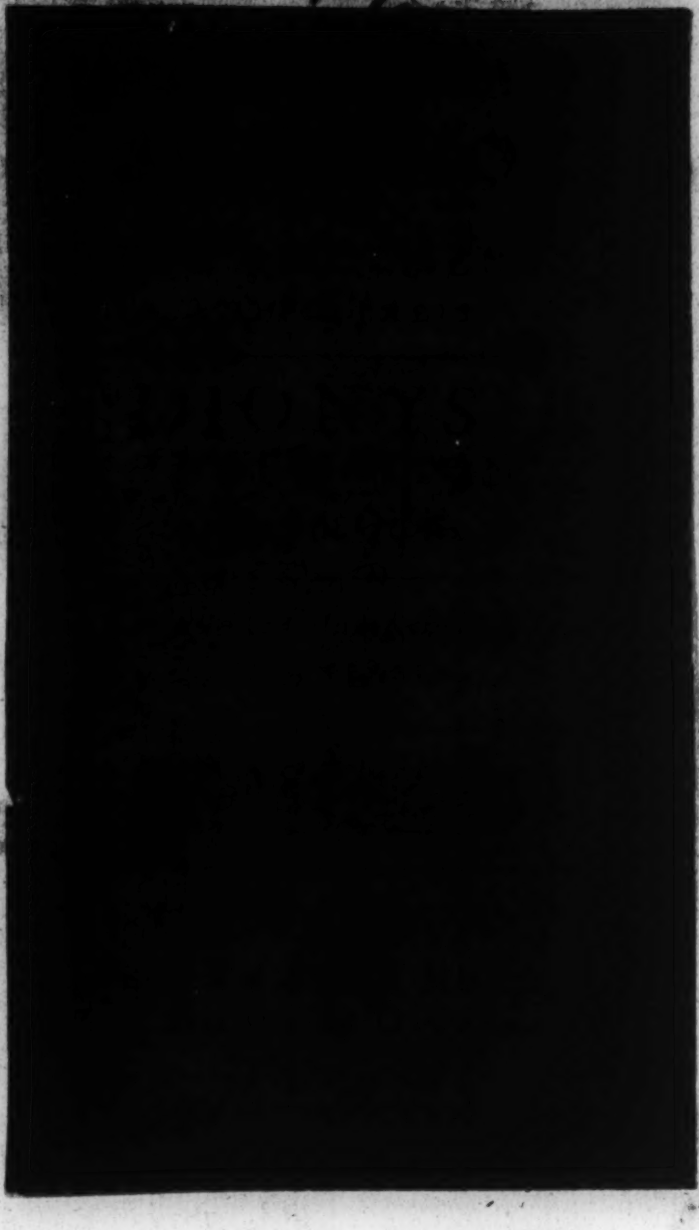
Together with the Office and Dutie of the Surveyours of the High-wayes.

*Collected for the help and benefit of ſuch as are ignorant and unskilfull in the diſcharge and execution of the ſaid Offices.*

CAMBRIDGE,
Printed by *Roger Daniel*, and are to be ſold by *Francis Eaglesfield* at the Marigold in *Pauls* Church-yard. 1641.

---

417



[illegible]

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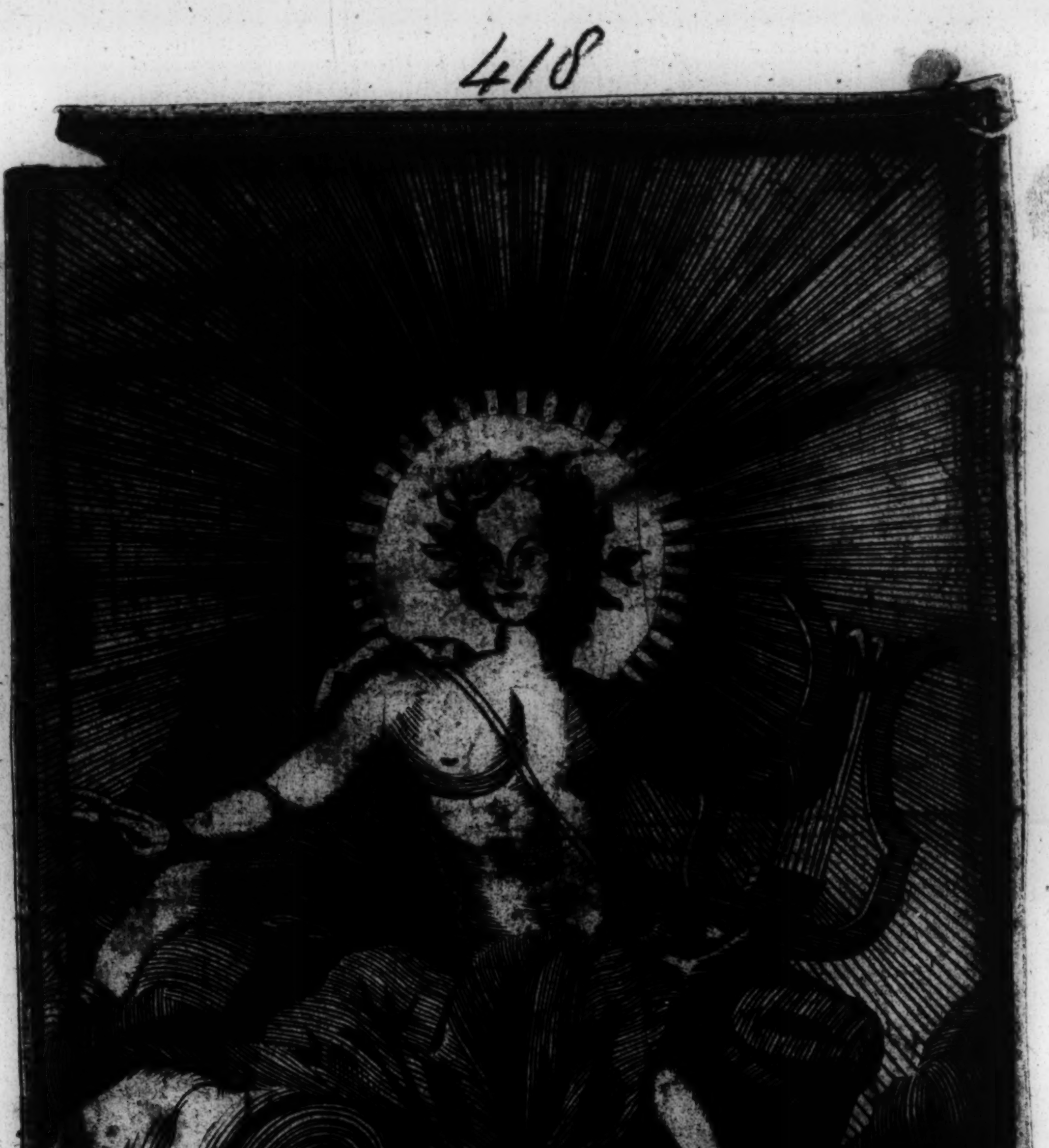
418



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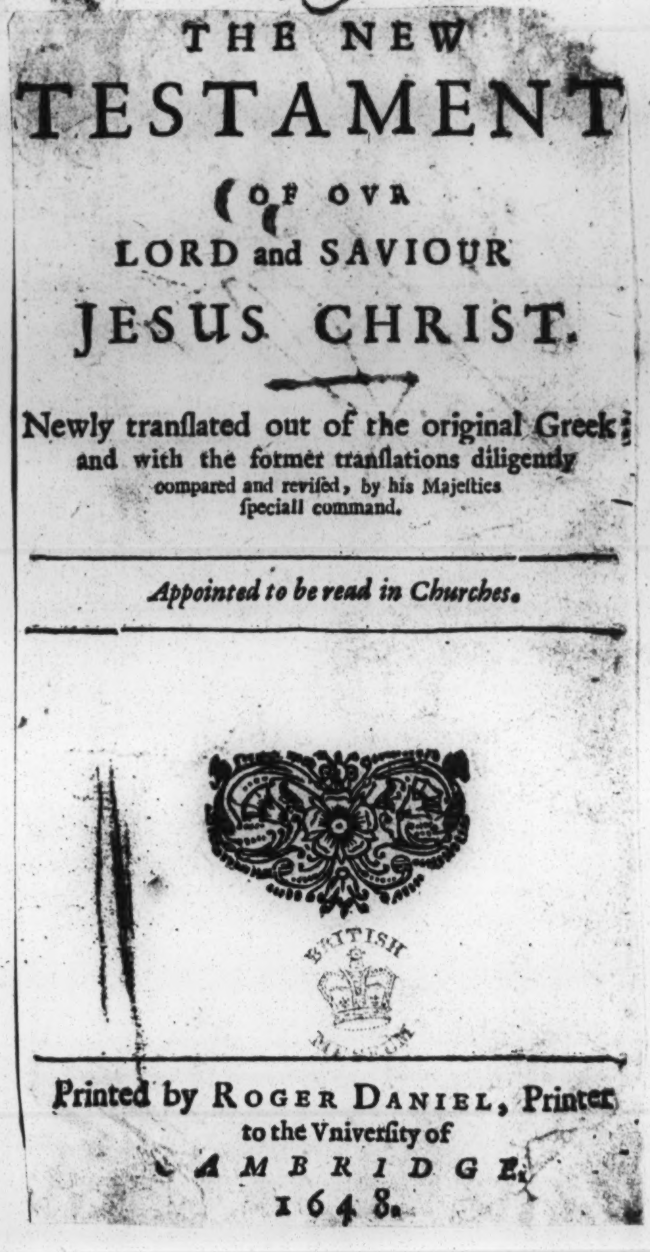
419



# THE NEW TESTAMENT OF OUR LORD and SAVIOUR JESUS CHRIST.

Newly tranſlated out of the original Greek: and with the former tranſlations diligently compared and reviſed, by his Majeſties ſpeciall command.

*Appointed to be read in Churches.*

Printed by ROGER DANIEL, Printer to the Univerſity of
CAMBRIDGE.
1648.

414

# A PROTESTANTS ACCOUNT

of his

Orthodox Holding in Matters of Religion, at this present in difference with the

CHURCH:

[illegible]

Humbly submitted to the censure of the Church of

ENGLAND.

[illegible]

---

415

# SUMMA PHILOSOPHIÆ QUADRIPARTITA,

*De rebus Dialecticis, Ethicis, Phyſicis, & Metaphyſicis;*

Autore

**FR. EUSTACHIO**

A S. Paulo, ex Congregatione Fulienſi, Ordinis Ciſtercienſis:

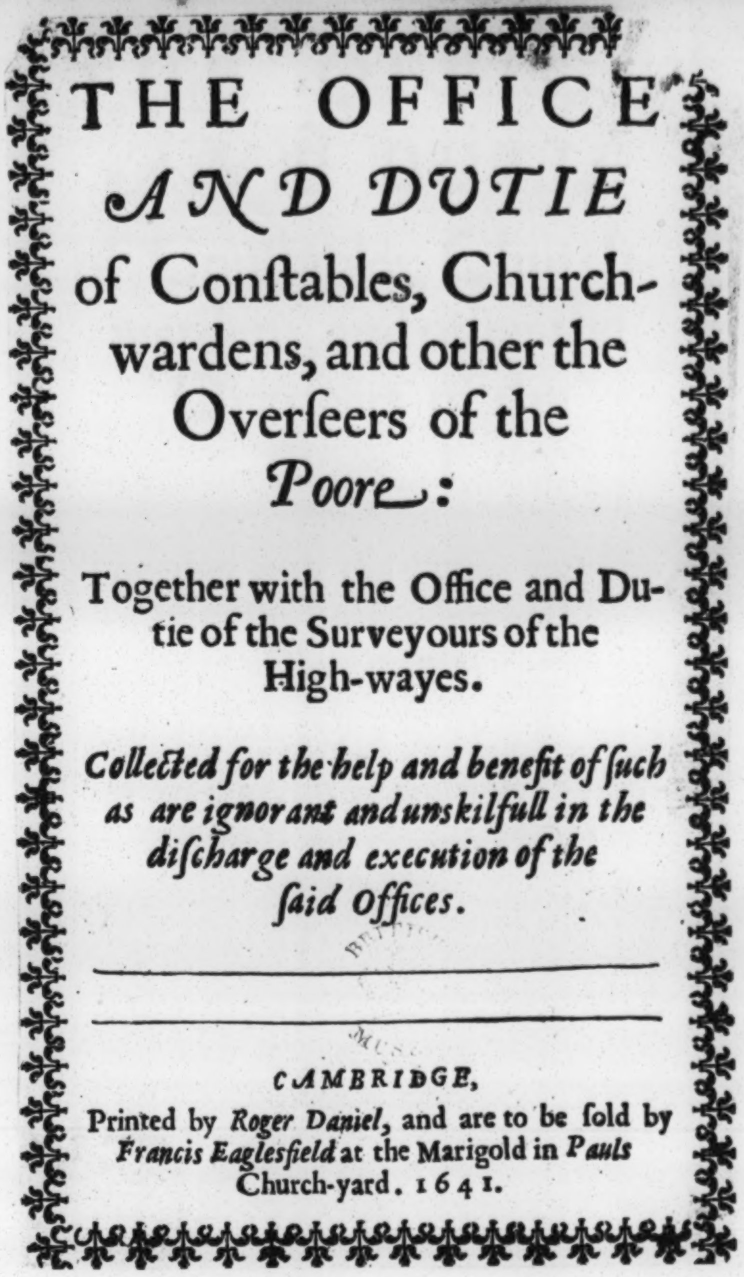
*Inſinitis mendis repurgata.*

DEPRESSA RESVRGO

BRITISH

CANTABRIGIÆ,
Ex officina ROGERI DANIELIS almæ Academiæ Typographi. CIↃ. IↃC. XL.

416



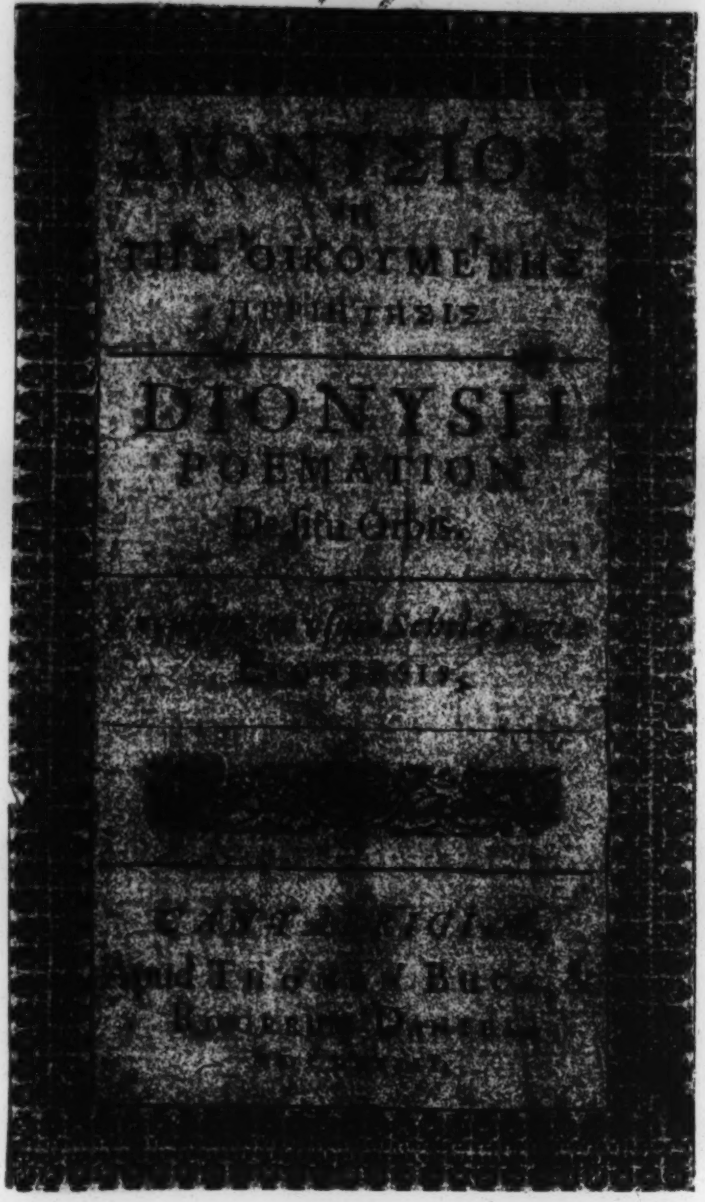
THE OFFICE
*AND DVTIE*
of Conſtables, Church-wardens, and other the
Overſeers of the
*Poore*:

Together with the Office and Dutie of the Surveyours of the
High-wayes.

*Collected for the help and benefit of ſuch*
*as are ignorant and unskilfull in the*
*diſcharge and execution of the*
*ſaid Offices.*

CAMBRIDGE,
Printed by *Roger Daniel*, and are to be ſold by
*Francis Eagleſfield* at the Marigold in *Pauls*
Church-yard. 1641.

417



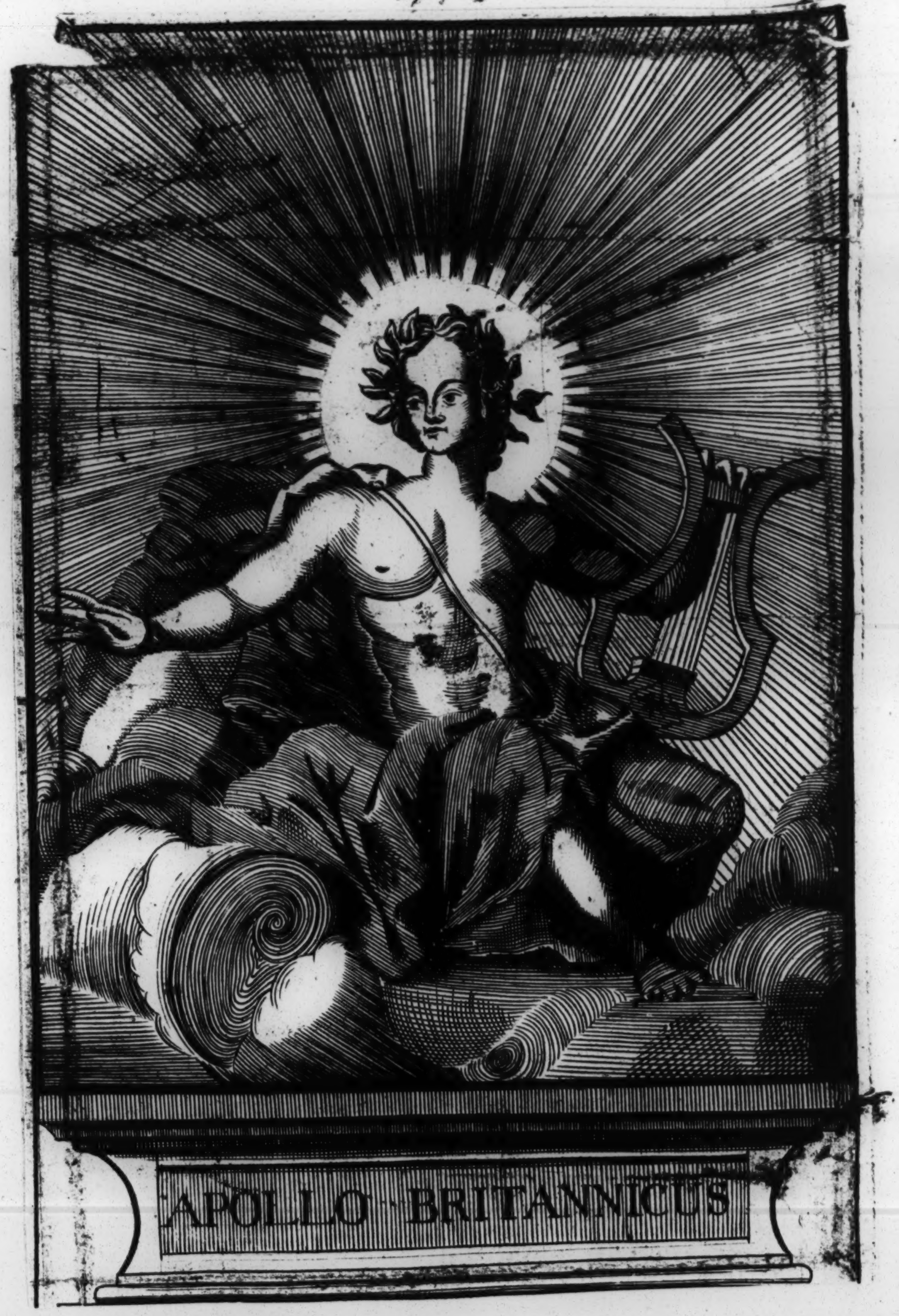
ΔΙΟΝΥΣΙΟΥ
Η
ΤΗΣ ΟΙΚΟΥΜΕΝΗΣ
ΠΕΡΙΗΓΗΣΙΣ

DIONYSII
POEMATION
De ſitu Orbis.

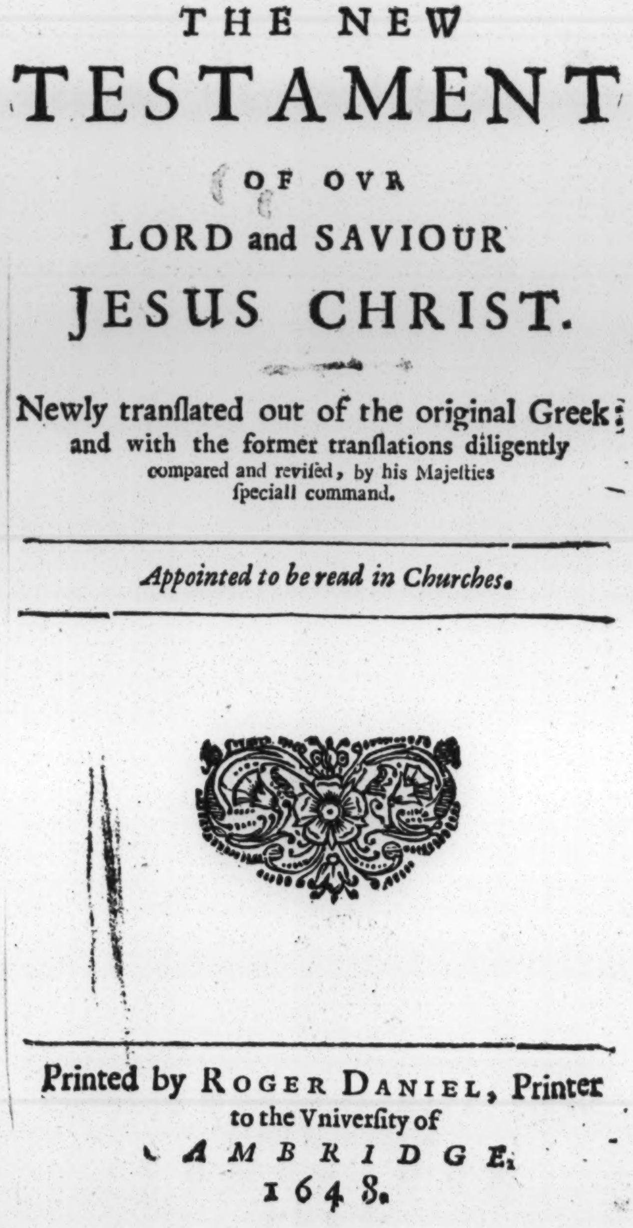
[illegible]
[illegible]

CANTABRIGIÆ,
Apud Thomam Buck, &
Rogerum Daniel.
[illegible]

418



419



THE NEW
TESTAMENT
OF OVR
LORD and SAVIOUR
JESUS CHRIST.

Newly tranſlated out of the original Greek;
and with the former tranſlations diligently
compared and reviſed, by his Majeſties
ſpeciall command.

*Appointed to be read in Churches.*

Printed by ROGER DANIEL, Printer
to the Vniverſity of
CAMBRIDGE.
1648.

420

# Military Inſtructions
for the
# CAVALLRIE:
*Or*
## RULES AND DIRECTIONS
*for the*
*SERVICE OF HORSE,*

Collected out of divers forrein Authours,
Ancient and Modern:

*And*
*Rectified and ſupplied, according to the preſent practiſe*
*of the* LOVV-COUNTREY *Warres.*

PROV. 21. 31.
*The horſe is prepared for battell: but victory is from the Lord.*

*CAMBRIDGE:*
Printed by ROGER DANIEL, Printer to the
*Univerſitie.* 1644.

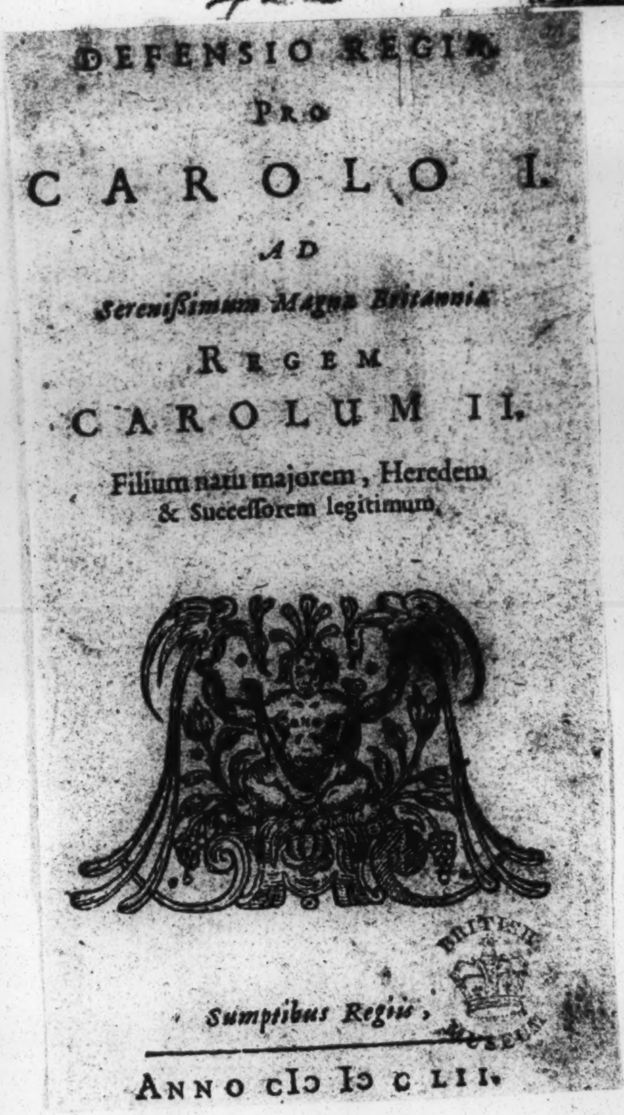
421

SIVE

CHRIST

NDINI. Ex Officina ROGERI DANIELIS

422



DEFENSIO REGIA

PRO

CAROLO I.

AD

Sereniſſimum Magnæ Britanniæ

REGEM

CAROLUM II.

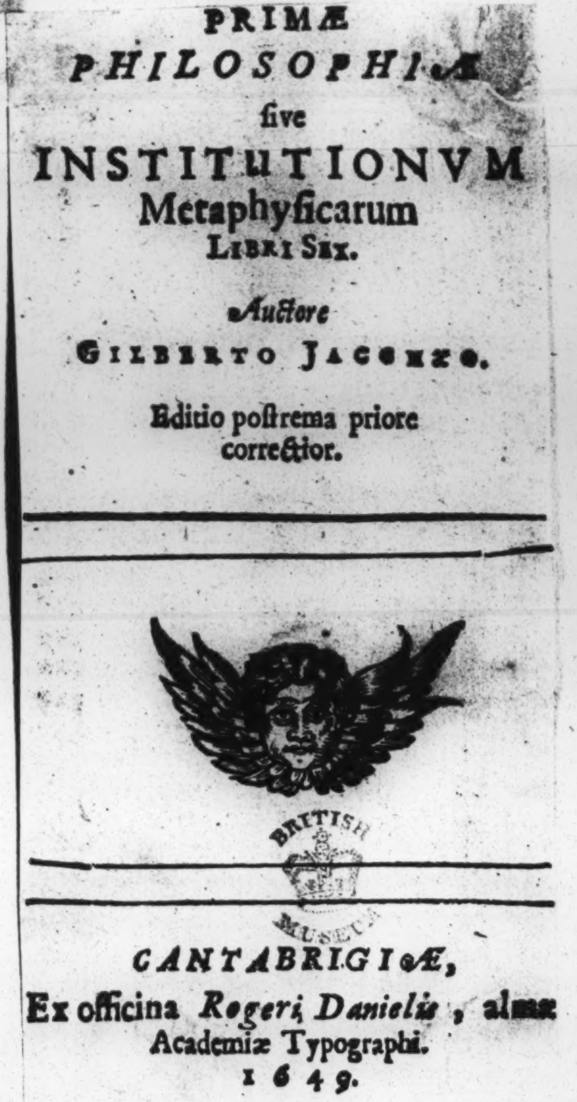
Filium natu majorem, Heredem

& Succeſſorem legitimum.

Sumptibus Regiis,

ANNO CIↃ IↃ C LII.

423



PRIMÆ

PHILOSOPHIÆ

ſive

INSTITUTIONUM

Metaphyſicarum

LIBRI SEX.

Auctore

GILBERTO JACCHÆO.

Editio poſtrema priore

correctior.

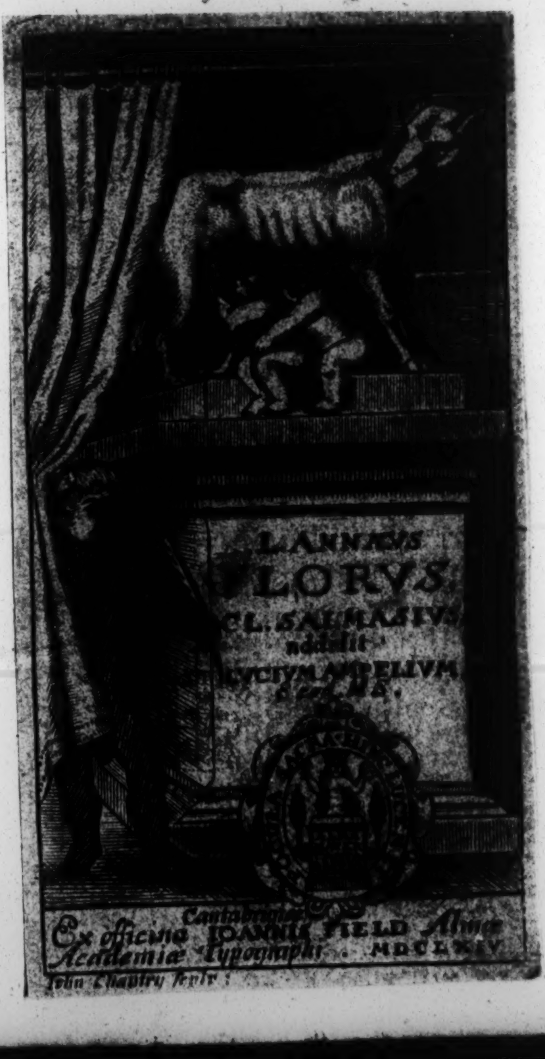
CANTABRIGIÆ,

Ex officina Rogeri Danielis, almæ

Academiæ Typographi.

1649.

424



L. ANNÆVS

FLORVS.

CL. SALMASIVS

addidit

LVCIVM AMPELIVM

Cantabrigiæ

Ex officina IOANNIS FIELD Almæ

Academiæ Typographi. MDCLXIV

John Chantry sculp:

425

# MUSARUM
# CANTABRIGIENSIUM
## Luctus & Gratulatio:

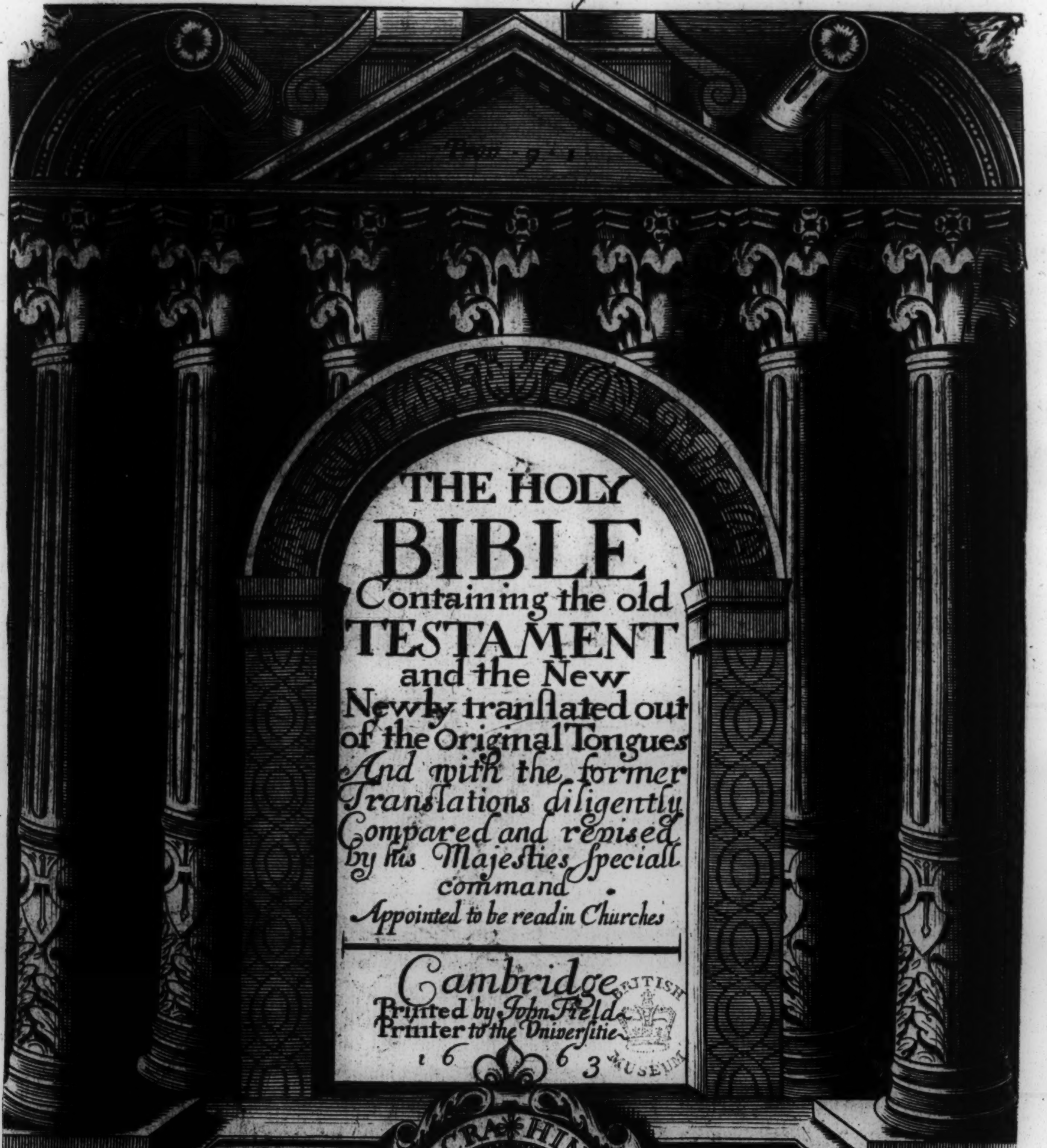
ILLE
*IN FUNERE*
**OLIVERI**
Angliæ, Scotiæ, & Hiberniæ
*Protectoris;*

HÆC
De RICARDI
ſucceſsione feliciſsima
*AD EUNDEM.*

*CANTABRIGIÆ:*
Apud JOANNEM FIELD, Almæ
Academiæ Typographum. 1658.

426

THE HOLY
BIBLE
Containing the Old
TESTAMENT
and the New:
Newly translated out
of the Original Tongues
[illegible]



# THE HOLY BIBLE

Containing the old TESTAMENT and the New
Newly tranſlated out of the Original Tongues
And with the former Translations diligently Compared and revised by his Majesties ſpeciall command.

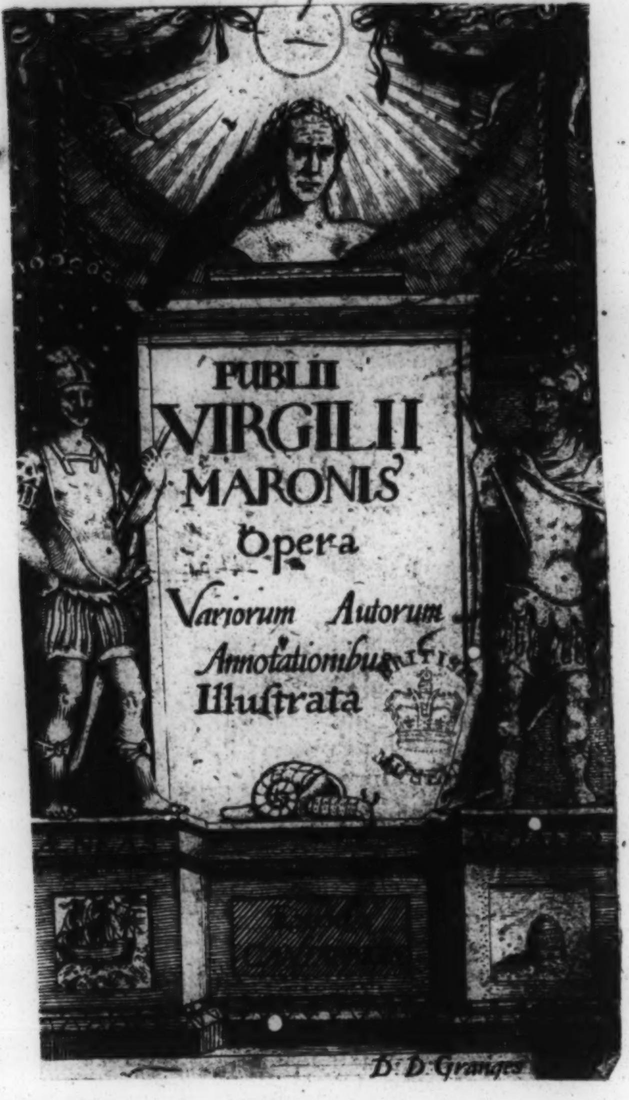
Appointed to be read in Churches

---

Cambridge
Printed by John Field
Printer to the Univerſitie
1663

Prov. 9. 1
POCULA SACRA · HINC LUCEM ET
ALMA MATER CANTABRIGIA

John Chantry. ſculpſit



# PUBLII VIRGILII MARONIS Opera

Variorum Autorum Annotationibus Illustrata

D. D. Granges

430

# [illegible]ΥΡΙ[illegible]ΔΟΥ

Σ[illegible] ἅπαν[illegible]·

[illegible]ἔργα, πλὴν ὑςάτης, [illegible] πλεῖαι· Ἔτι δὴ ϗ [illegible]ματα τῶν ἄλλων
[illegible]· Καὶ Ἐπιςολαὶ Πέντε, ϗ αὐταὶ νῦν τοπρῶτον [illegible]γραφεῖσαι.

[illegible]ΛΙΑ ΤΩΝ ΠΑΝΥ ΔΟΚΙΜΩΝ
ΕΙΣ
[illegible] Τραγῳδίας, συλλεγέντα ἐκ Διαφόρων παλαιῶν Βιβλίων, ϗ συν[illegible]
[illegible] παρὰ ΑΡΣΕΝΙΟΥ Ἀρχιεπισκόπου ΜΟΝΕΜΒΑΣΙΑΣ.

---

# [illegible]URIPIDIS

Quæ Extant Omnia:
[illegible]OEDIÆ nempe XX,
*[illegible] ultimam, Omnes Completæ: Item*
[illegible]RAGMENTA
Aliarum pluſquam LX Tragœdiarum; Et
[illegible]PISTOLÆ V.
Nunc primùm & ipſæ hùc adjectæ;
*[illegible]HOLIA demùm* DOCTORUM VIRORUM
IN
Septem Priores Tragœdias, *ex Diverſis Antiquis Exemplaribus undiquaque*
*Collecta & Concinnata ab* ARSENIO M[illegible]*aſiæ Archiepiſcopo.*

---

Præmittitur *Euripidis* Vita ex Variis Authoribus accuratiùs deſcripta.
Etiam Tractatus de *Tragœdiâ* Veterum Græcorum.
Adduntur ſuis locis *Scholia* aliquot MSS. item Selectiores Doctorum Virorum Notæ & Conjecturæ cum Perpetuis ad Poſteriores Fabulas Commentariis.
Genuinæ Lectiones aſſeruntur, Carminum ratione diligentèr obſervatâ.
*Scholia* Vetera & *Latina* Verſio, omniáque adeò multò quàm antehàc Emendatiora.
Accedit *Index* Triplex, 1. In Authorem. 2. In Scholia. 3. Authorum in Scholiis & Notis laudatorum.

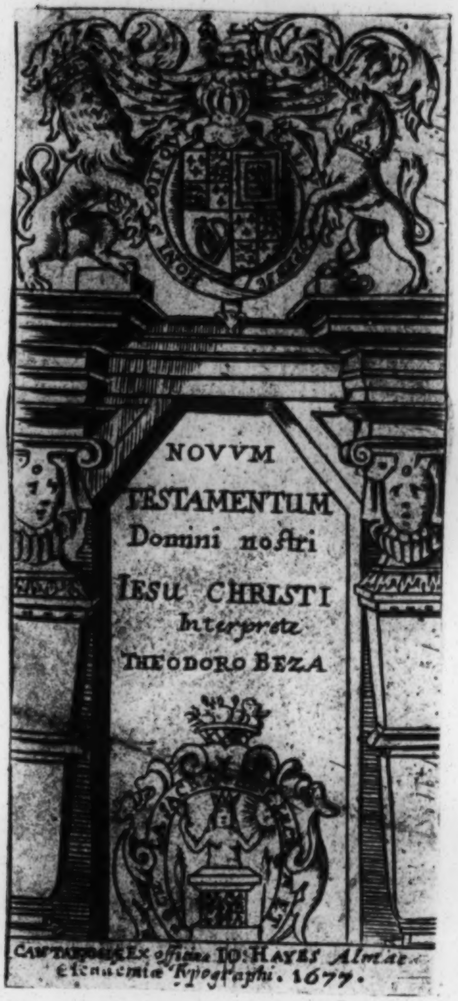
---

*Operâ & Studio* JOSUÆ BARNES *S.T.B.* Emmanuelis
*Collegii apud* Cantabrigienſes *Socii maximè Senioris.*

---

*CANTABRIGIÆ,*
Ex Officinâ *Johan. Hayes*, Celeberrimæ *Academiæ* Typographi. Impenſis *Richardi*
*Green* Bibliopolæ *Cantab.* An. Dom. MDCXCIV.

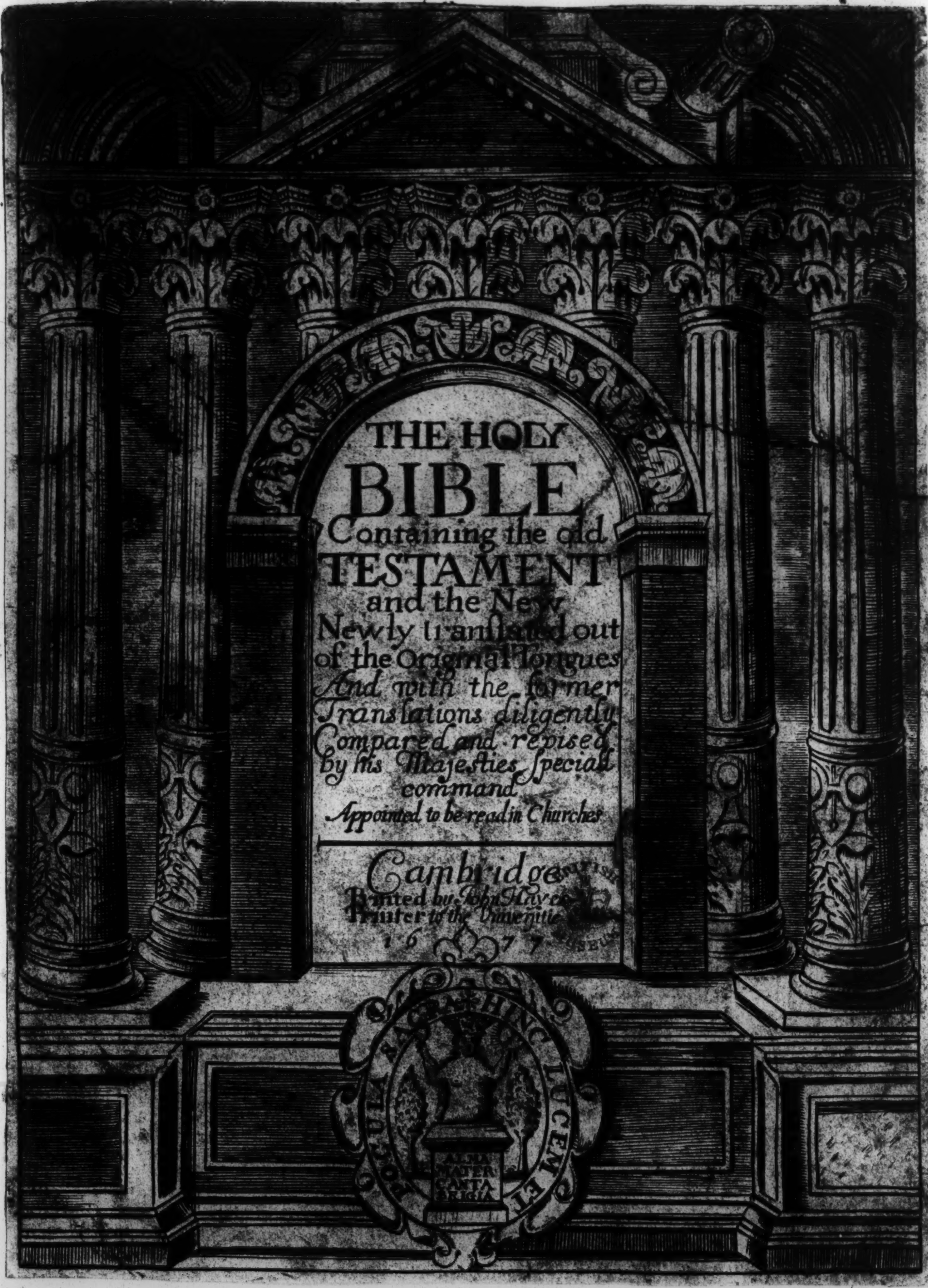
432



NOVUM
TESTAMENTUM
Domini noſtri
IESU CHRISTI
Interprete
THEODORO BEZA

CANTABRIGIÆ Ex officina IO: HAYES Almæ
Academiæ Typographi. 1677.

433



THE HOLY
BIBLE
Containing the old
TESTAMENT
and the New
Newly tranſlated out
of the Original Tongues
*And with the former
Tranſlations diligently
Compared and reviſed
by his Majeſties Speciall
command*
*Appointed to be read in Churches*

Cambridge
Printed by John Hayes
Printer to the Univerſitie
1677

HINC LUCEM ET POCULA SACRA
ALMA MATER CANTABRIGIA

*Sereniſsimo, Potentiſsimóque*

# RICARDO

Angliæ, Scotiæ, & Hiberniæ
*D. Protectori,*

Muſarum
*CANTABRIGIENSIUM*
*Luctum & Gratulationem,*

Illum,
Officii Supremi Monumentum,

Hanc,
Obſequii Academici teſtimonium,

In denati Occaſum, &
Patroni Succedentis Ortum,
humillimè
*(Nondum admiſſo Procancellario.)*
D.D.D.

**Jos. Hill,** } Academiæ *Cantab.*
**Johan. Luke,** } Procuratores.

---

## *Irenodia Cantabrigienſis.*

*em Anglo-& Scoto-Saxonicé.*

SCoꞇlanꝺ buꞇon ꝼeohꞇe
SOnᵹel lonꝺ ᵹeꞅꞃiþ'ꝺe.
Jacobuꞅ ᵹꞃẏp'ꝺ hiꞃe ho'ꞅ
Onꝺ æꝼꞇeꞃ hiꞅ Caploꞅ.
Eala Hunꞇinᵹꝺon hƿæꞃe
Iꞅ þine ꝺꞃẏman ðæꞇ ðæꞃe.
Fꞃom Noꞃþ ꝺæl uꞃe ꝼꞃeonꝺaꞅ
Ƿolꝺon ꝺon uꞃe ꝼeonꝺaꞃ
Onꝺ Bꞃeoꞇon ᵹeheꞃᵹian
Ðuꞃh ƿoꞃꝺum ꞇo ꝼliꞇan·
Leaꞅan ƿoꞃꝺaꞅ ꞅẏnꝺon.
Iꞅ þine heaꝼoð comon
Eaꝺiᵹ Ceoꞃl'ꞅ Salome'ꞅ
Sunu· ꞅunu ꞅibbeꞅ.
Na Ꝺauiꝺeꞅ ꞅunu.
Unceꞃ Dauiꝺ eaꞃꞇ þu
Ban onꝺ ꝼleꞅc ƿe beoþ
Ðine. on þe ƿė ðeoþ
Ƿe ðine ðeoꝺ ꞇꞃẏƿan
Unc ðin ꞅaul on ᵹẏman;

*Hen. Huntingdon. lib. 6. in principio lib. hic cum pſeudopropheta ſuo refellitur.*

*Abrahamus Whelocus, Bibliothec. pub.*
*Arab. & Saxo-Brit. Pr.*

WHereas the right Reverend Father in God, Dr *John Hacket*, late Lord Biſhop of *Lichfield* and *Coventry*, out of his great kindneſs to *Trinity College* in *Cambridge* (of which Society he ſome time was a moſt worthy Member and Ornament) did enlarge the ſame with a fair Building, the yearly Rents whereof he did out of his great Wiſdom aſſign to be employed in buying Books for the Library of the ſaid College; And whereas the preſent Library, notwithſtanding much coſt laid out in ſupporting and repairing it, is found too weak a Fabrick for the great weight of Frames and Books, already contained in it, ſo that its failing for a long time hath been feared; that fear growing with frequent Acceſſions of new Books thereto; However aſſuredly it cannot either for ſtrength or capacity be fit to receive the Addition of Books intended by our noble Benefactour, (whoſe intentions we reſolve exactly to perform) and by other Donations conſtantly accruing to it; We the Maſter and Fellows of the ſaid College have entertained a deſign of erecting a new Library in a place very convenient for uſe, and for the grace of the College, intending to enlarge the New Court, called *Nevils-Court*, and by adjoyning the Library to make it up a fair Quadrangle. The accompliſhment of which deſign, beſide the advantages from it to this Society, will as we conceive, yeeld much Ornament to the *Univerſity*, and ſome honour to the Nation: Wherefore as we our ſelves have not been wanting by a free contribution of Money, according to the Abilities of each One, to ſet it on foot; ſo we do earneſtly recommend the furtherance of it to all generous Perſons, Favourers of Learning, and Friends to the *Univerſities*; eſpecially to thoſe, who have had any part of their Education in this College; humbly requeſting and hoping from them, that now upon ſo needfull and worthy an occaſion they will expreſs their affections to Learning, and to this Royal Nurſery thereof: whereby as they will at preſent enjoy the ſatisfaction of having in ſo noble a way benefited the publick and obliged Poſterity; ſo they ſhall certainly perpetuate their own Memory with Honour, by ſo conſpicuous and durable a Monument of their Benefaction; To which end we promiſe that our moſt carefull endeavour ſhall concurr, in recording their Names with the beſt Advantage, as in the Duty of Gratitude we are bound.

*Jan.* 3. 167$\frac{5}{6}$. **ISAAC BARROW** *Maſter*.

Blank Sep 7 [illegible]

# An Inſtance of Queen *Elizabeth's* Power of Diſpenſing with *Acts of Parliament*: Offer'd to the Conſideration of the Gentlemen of the Univerſity of *Cambridge*.

## *Together with ſome Queries thereupon.*

QUeen *Elizabeth* by Letters Patents dated 6° *Aprilis*, 2° of Her Reign, reciting an Act of Parliament of the Firſt of Her ſaid Reign, and that the Common-Prayer was thereby Enacted to be uſed, *Linguâ Vulgari, & vernaculâ paſſim in Eccleſiâ Anglicanâ, In the Vulgar and Mother-tongue throughout the Church of England*, declares **it to be lawful and permitted**, **by** Her Authority **and** Prerogative Royal; **as well to the Dean and Society of** Chriſt-Church **in Her Univerſity of** Oxford, **as to the Preſidents, Wardens, Rectors, Maſters, and Societies of All and Every one of the Colleges of** Cambtidge, Oxford, Wincheſter, **and** Eaton, [*Licitum eſſe & permiſſum*, noſtrâ Autoritate & Privilegio Regali, *tàm Decano & Sodalitio Eccleſiæ Chriſti in Academiâ noſtrâ Oxoniæ, quàm Præſidibus, Cuſtodibus, Rectoribus, Magiſtris, & Sodalitatibus, omnium & ſingulorum Collegiorum Cantabrigiæ, Oxoniæ, Wintoniæ, & Etoniæ*] **to uſe publickly in their Churches and Chappels that Form of Prayer in Latin, appointed to be printed by Her Printer, and agreeing with the Engliſh Book of Common Prayers then uſed all over the Kingdom, with the Form of Burial of the Dead; the aforeſaid Statute concerning the manner of Publick Prayers (whereof She had made mention) publiſhed in the Firſt Year of Her Reign, to the contrary notwithſtanding.** [*Statuto illo prædicto, de ritu Pnblicarum Precum (cujus ſuprà mentionem fecimus) anno primo Regni noſtri promulgato, in contrarium non obſtante.*]

## QUERIES.

I. WHether the King's Prerogative be not a part (and the moſt principal one) of the Laws of the Kingdom?

II. Whether thoſe who are bound by Oath to obſerve the Laws of the Kingdom, are not conſequently bound by the ſame Oath (as well as by that of Allegiance) to obſerve the Royal Prerogative, by obeying whatever is commanded in vertue of it?

III. Conſequently, Whether a Law diſpenſed with by the King, can be of any force to oblige the Conſcience of one who hath ſworn to obſerve the Laws of the Kingdom, ſo far as to juſtifie his Diſobedience to any Command of His Majeſty, only for its being contrary to that Law which is ſo diſpenſed with?

IV. Whether if Queen *Elizabeth* had Power to diſpenſe with Acts of Parliament, for the permitting the Colleges to uſe a Latin Common-Prayer Book, His preſent Majeſty hath not likewiſe a Power to diſpenſe with Acts requiring ſuch Perſons as are made *Maſters of Arts* to take the Oaths of Allegiance and Supremacy?

V. Whether His Majeſty have not reaſon to take it ill, that the Gentlemen of the Univerſity queſtion His Power of Diſpenſing in ſo trivial a Matter as the making a Maſter of Arts, when they neither queſtioned heretofore, nor do yet queſtion a like Prerogative in Queen *Elizabeth*, and this in favour of ſo Popiſh a thing as *Praying in Latin*?

VI. Whether the Univerſity of *Cambridge* diſowning the inalienable Prerogative of Diſpenſation in the King, and yet *Praying in Latin* by vertue of Queen *Elizabeths* Letters Patents, contrary to an expreſs Act of Parliament, and having, even without any Letters Patents, made ſeveral *Maſters of Art* without this Ceremony of Swearing, do not challenge to themſelves that Prerogative of Diſpenſation which they will not allow to the King?

---

*LONDON*, Printed by *Henry Hills*, Printer to the King's Moſt Excellent Majeſty for His Houſhold and Chappel. 1687.

Books lately printed at Cambridge:

Bp Downame; Of Prayer.
Ball, of ye grounds of Separation.
Bp Mortons Controvers. De Eucharistia.
Bp Davenant De Pace Ecclesiast.
Bp Andrewes Catechisme. | Gerards Meditations
Pious Meditations of Death, in verse.
Heinsii Exercitationes in N.T.
Ovids Fasti translated into Engl.
Eustachii Quadripartita.
Rami Logica. | Fullers Holy warre.
Du Praissai's Art of warr } translated by
ye Duke of Rohan's Compleate captaine } Captain Cruso

— To be printed
Bezae Annot. in N.T. in folio.
Divers other Criticks on ye N.T. in ~~other~~ another
Bp Davenant's ~~first~~ Answer to Hoards Gods love to mankind
Bp Davenant De Morte Christi
Beda Histor. in Saxon language.
Magiri Physiolog.

439

# M. MINUCII FELICIS
# OCTAVIUS

Cum integris Obſervationibus
**NIC. RIGALTII,**
Et Selectis aliorum.

---

Recenſuit, ſuaſque NOTAS adjecit
*JOANNES DAVISIUS*
Coll. Regin. CANTAB. Socius.

---

Præmittitur
**FRANC. BALDUINI**
DISSERTATIO,
*Rerumque & Latinitatis* INDICES
*ſubnectuntur.*

BRITI
MUSE

*CANTABRIGIÆ,*
TYPIS ACADEMICIS.
Impenſis JOAN. OWENI, Typographi.
MDCCVII.

WHereas ſeveral *Learned Men* have of late complained of the great want of a *Correct Edition* of *EURIPIDES*; (That in *two Quarto's*, tho printed on *bad* Paper, and *worſe corrected*, being become very ſcarce, and for that reaſon ſold at near Thirty Shillings:) By the Advice of many *Eminent Scholars*, and for common Service, the ſaid *Author* is undertaken to be reprinted in *Folio*, by RICH. GREEN, of *Cambridg*, Bookſeller. In which Undertaking this Method is purſued.

1. The Greek Text and *Scholia* are diligently conſider'd, and carefully compared both with themſelves, and with all the former Editions of any Note, reſpect being conſtantly had to the Laws of the Verſe, nor leſs regard to venerable Antiquity; ſo that the Faults wherewith former Impreſſions abounded, are here amended. 2. The *Latin* Verſion alſo ſhall be reviſed, and, as occaſion ſhall require, corrected. 3. To every *Act* the *Argument* of the ſame in *Latin* is briefly prefixed. 4. Some ſelect Notes and various Readings of divers Learned Men will be added, as well to clear the Author, as the *Scholia*. 5. There will be added ſome Genuine Epiſtles of the Authors. 6. The Author's Life will be more carefully written than hitherto. 7. Laſtly, two compleat *Indexes* ſhall be made, the *one* of the principal Matters contained in *the Text*; the other of thoſe in *the Scholia*. And the ſaid RICH. GREEN makes theſe

# PROPOSALS
For Reprinting the ſaid
# EURIPIDES, &c.
In *FOLIO*,
## By way of SUBSCRIPTION.

I. That the Book ſhall be Printed on the ſame Paper and Character with the *Specimen* here exhibited; and will contain about 200 Sheets.

II. That every *Subſcriber* ſhall pay to the *Undertaker* Eight Shillings down in hand, and Eight Shillings more upon delivery of a perfect Book in Sheets.

III. That whoever ſhall Subſcribe, or procure Subſcriptions for *Six Books*, ſhall have a *Seventh gratis*; ſo that he who takes this Advantage, will have each Book for Thirteen Shillings and Four Pence.

IV. That the Price to any other than a Subſcriber, ſhall not be leſs than *Twenty Two Shillings* and *Six Pence* in Sheets.

V. That in order to a full and exact Compliance with the above-written Propoſals, every ſingle Sheet, over and above the uſual Methods of Correction, will be carefully reviſed by *Joſhua Barnes*, B.D. Fellow of *Emmanuel-College*, *Cambridge*.

☞ *The Book is now in the Preſs, and will be carried on with all poſſible Application, ſo as to be finiſhed by* Eaſter-Term *come Twelve-Month at fartheſt.*

*Febr.* 24.
1690.

## SUBSCRIPTIONS may be left at

**Cambridge,** with the Undertaker Mr. *R. Green*, Bookſeller.

**London,** with
- Mr. *Matth. Gilliflower*, Mr. *William Henſman*, in *Weſtminſter-Hall.*
- Mr. *Tho. Dring*, Mr. *Chr. Wilkinſon*, in *Fleet-ſtreet.*
- Mr. *Rich. Chiſwell*, Mr. *Rob. Clavell*, Mr. *Walt. Kettilby*, in S. *Paul's Ch. Yard.*

**London,** with Mr. *Joſ. Hindmarſh*, Mr. *Tho. Horne*, in *Cornhil.*

**Oxford,** with Mr. *John Croſley.* Mr. *Henry Clements.*

**Eaton,** with Mr. *John Slater.*

**York,** with Mr. *Francis Hildeyard.*

**Norwich,** with Mr. *George Roſe.*

**Worceſter,** with Mr. *John Jones.*

440

# [illegible] CONNEXION,

[illegible]

# AGREEMENT

[illegible] being a WALL of

FIRE to his People, and the GLORY

in the midst thereof:

[illegible] to a solemn Acknowledgement of
the [illegible] of God over his People; and
[illegible] Care that the Presence of
God may yet be continued with us.

As it was delivered in a

## SERMON

Preached at Hartford on Conecticut in N. E. May [illegible]
[illegible] the day of ELECTION there.

[illegible] F[illegible]or of the Church of Christ
in [illegible]ich.

---

*[illegible] unto him, if thy presence go not with us, carry us not up hence.*
*[illegible] I and thy People have found Grace in thy sight, is it not in [illegible]*

*[illegible] God be with us as he was with our Fathers, let him not [illegible]*
*[illegible] hearts unto him to walk in all his ways, &c.*

[illegible]

*[illegible] wherein they should go.*
*[illegible] will create upon every dwelling place of Mount Sion, and upon her [illegible]*
*[illegible] by day, and the shining of a flaming fire by night, for upon all the Glory shall be [illegible]*

---

CAMBRIDGE:
Printed by Samuel Green. 167[illegible]

U8

4

WHereas ſeveral *Learned Men* have of late complained of the great want of a *Correct Edition* of *EVRIPIDES*; (That in *two Quarto's*, tho printed on *bad* Paper, and *worſe corrected*, being become very ſcarce, and for that reaſon ſold at near Thirty Shillings:) By the Advice of many *Eminent Scholars*, and for common Service, the ſaid *Author* is undertaken to be reprinted in *Folio*, by RICH. GREEN, of *Cambridg*, Bookſeller. In which Undertaking this Method is purſued.

1. The Greek Text and *Scholia* are diligently conſider'd, and carefully compared both with themſelves, and with all the former Editions of any Note, reſpect being conſtantly had to the Laws of the Verſe, nor leſs regard to venerable Antiquity; ſo that the Faults wherewith former Impreſſions abounded, are here amended. 2. The *Latin* Verſion alſo ſhall be reviſed, and, as occaſion ſhall require, corrected. 3. To every *Act* the *Argument* of the ſame in *Latin* is briefly prefixed. 4. Some ſelect Notes and various Readings of divers Learned Men will be added, as well to clear the Author, as the *Scholia*. 5. There will be added ſome Genuine Epiſtles of the Authors. 6. The Author's Life will be more carefully written than hitherto. 7. Laſtly, two compleat *Indexes* ſhall be made, the *one* of the principal Matters contained in *the Text*; the other of thoſe in *the Scholia*. And the ſaid RICH. GREEN makes theſe

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*Febr.* 24.
1690.

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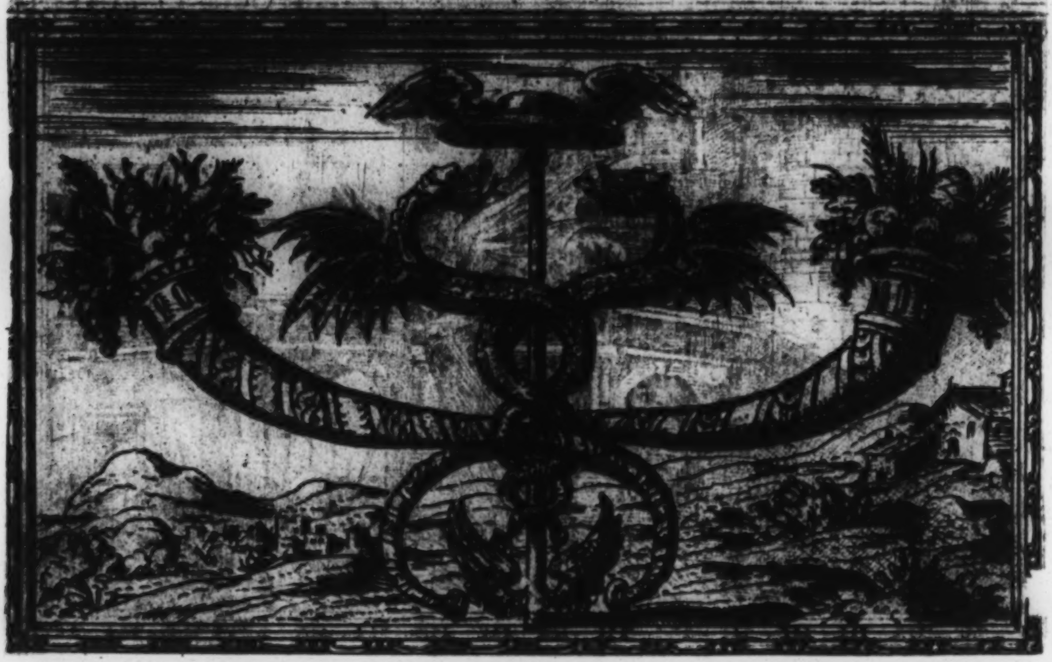
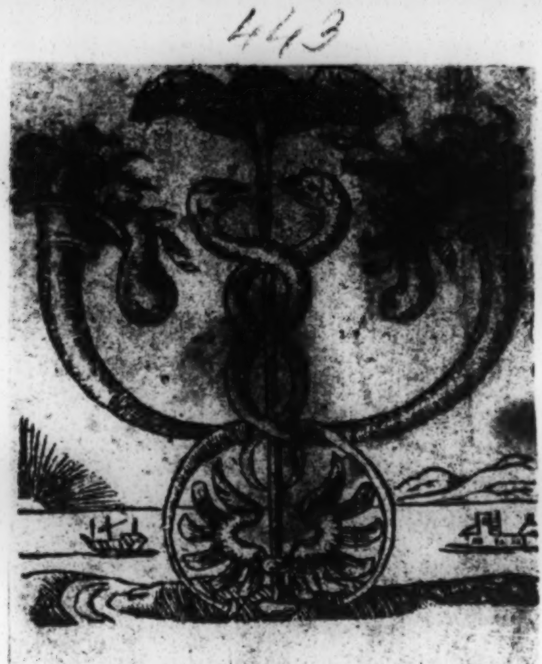
# PACIS. AVCTOR. AETERNAE.

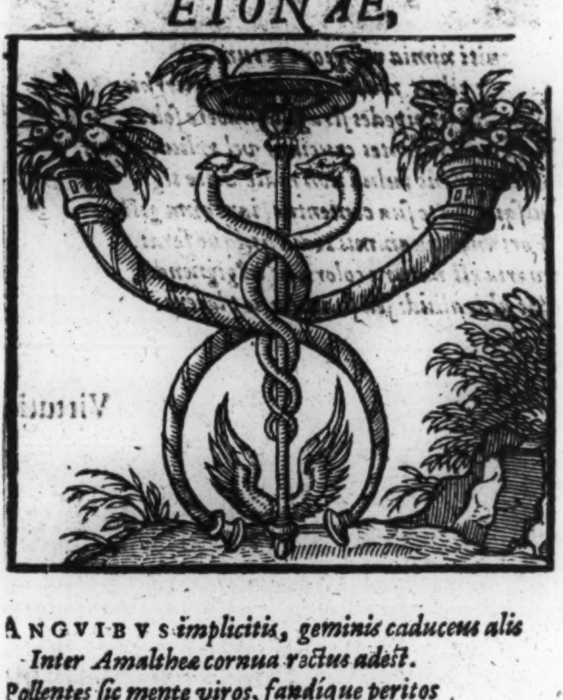


443



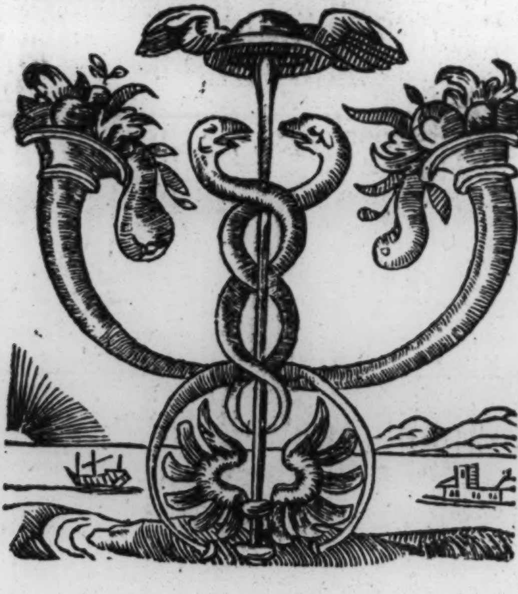
ETONAE,

444



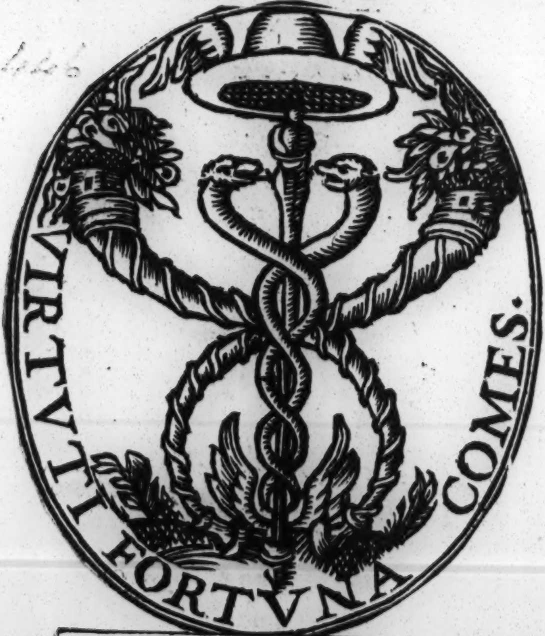
ANGVIBVS implicitis, geminis caduceus alis
Inter Amaltheæ cornua rectus adeſt.
Pollentes ſic mente viros, fandique peritos
Indicat, vt rerum copia multa beet.

445

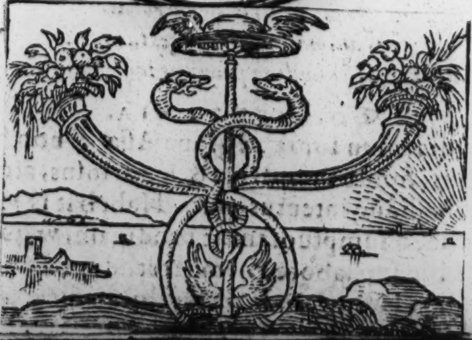


LONDINI,
Excudebat Edm. Bollifantu.
1600

446


VIRTVTI FORTVNA COMES.

447



# NOVUS GRÆCORUM

Epigrammatum & Poematiωn

# DELECTUS

CUM

NOVA VERSIONE

ET

*NOTIS.*

---

Operâ THOMÆ JOHNSON, A.M.

---

In Uſum

*Scholæ* ETONENSIS.

---

Editio altera priore longè auctior.

---

Lucian. de Gymnaſiis, *p.* 283. *Edit. Græv.*

Προϊᾶσι δὲ ἤδη, σοφῶν ἀνδρῶν γνώμας, καὶ ἔργα παλαιὰ, καὶ λόγους ὠφελίμους ἐν μέτροις κατακοσμήσαντες, ὡς μᾶλλον [illegible]οιεν ῥαψῳδοῦμεν αὐτοῖς.

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*LONDINI:*
Apud S. SMITH & B. WALFORD, ad Inſignia
Principis in Cœmeterio D. Pauli. MDCXCIX.

MVSEVM
BRITAN
NICVM